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SPECIAL NOTICE

The editor expresses his indebtedness to Mary E. Markley, recently Chairman of the National Commission on University Work, for editing the manuscripts of the Second Inter-Church Student Conference which constitute this issue of CHRISTIAN EDUCATION.

A limited number of copies of this issue are available at 30¢ a piece, or at 20¢ in lots of five or more.

Christian Education

Vol. XXIV

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Finding God at Naperville

AN EDITORIAL

WRITING to the secretary for students in her denomination, a student who attended the Second Inter-Church Student Conference says in part:

"I can't seem to fit my new self into the narrow thought world and action world I left. . . . For the past twenty-four hours it has been a struggle to see which was going to yield, the old narrow bonds of habit and shallow thought or the boundless new freedom of disciplined Christian living. Already I know that the latter is in my life to stay. Nothing could persuade me to return to the emptiness that was me until I went to Naperville.

"Perhaps you wonder why this fervor over a conference. Well, you see, . . . , I found God at Naperville. Yes, I know, I was one of . . . 's most capable student leaders, entrusted even with the Inner Circle, but my religious faith was all a hollow pretense until this past week. I knew it was, but could do nothing about it. I prayed, read my Bible faithfully, listened avidly to ministers and visiting Christian speakers such as E. Stanley Jones, Kirby Page, Paul Moritz, and Robert Mackie—I tried every avenue of approach to God I had ever heard of, but each time I had been bitterly disappointed. So perhaps you can imagine my unutterable joy when in the midst of our commission on Sunday afternoon, all at once, the things we were talking about took on real meaning, each word that followed had even greater significance to me. I didn't know what was happening to me at first. . . . Gradually I began to realize that what I wanted more than anything else in the world had come to me. . . . I'm like a plane that was lost in the clouds and has suddenly found its radio beam after repeated fruitless attempts and its fuel tank was running low.

"Now I know what Christian fellowship means. Now 'being one in Christ' is a vivid reality to me instead of a flat meaningless statement."

No editorial comment is necessary. We stand by while a human soul communes with her God and Saviour.

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Second Inter-Church Student Conference

Under the Auspices of the
NATIONAL COMMISSION ON UNIVERSITY WORK
of the
COUNCIL OF CHURCH BOARDS OF EDUCATION
North Central College, Naperville, Illinois,
December 27-31, 1940

THE PURPOSE OF THE CONFERENCE

THE Boards of Education of the Protestant churches associated in the National Commission on University Work of the Council of Church Boards of Education during the holiday season, 1938, called a small selective Inter-Church Student Conference. The unique character of this conference and its wide influence on the campuses from which delegates had come, made highly desirable a second Conference.

The church-related student groups in colleges and universities are being increasingly confronted by a non-Christian environment. These groups for more than a generation have been developing their own church loyalties. The time has come when church-related student groups are called to a united witness to their common loyalty to the Christian faith and the Christian way of life. Ways have opened for church-related student groups to become functioning parts of the World's Student Christian Federation—that great living fellowship of Christian students around the world.

The Conference was intended to be an exploratory, sharing, consultative, and spiritual experience. Under the guidance of the Holy Spirit students shared their problems and plans as well as their courage and hopes. This was a Conference in which students shared the deepest convictions of their respective religious heritages and considered the obligations which church-related students must assume in the significant movements of the World Christian Community.

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The reports of the Commissions which were presented and thoroughly discussed in plenary sessions by the whole Conference, are inadequate to express the eagerness and zest with which the students entered into the discussions. Nor can these Proceedings convey the sense of urgency that all participants in Conference feel in cooperatively implementing and extending the World Christian Community.

PROGRAM

THEME

THE CHRISTIAN COMMUNITY ON THE CAMPUS

Friday, December 27

Evening Worship: Dr. John A. Mackay.

Address: "The Christian Community—What It Is, What It Means on the Campus." Dr. Georgia Harkness.

Discussion.

Saturday, December 28

Symposium and Discussion: What Each Denominational Heritage Contributes to the Meaning and Power of the Christian Community.

Chairman: Robert Belcher.

Speakers: John Maxwell Adams, Hiel D. Bollinger, Frances P. Greenough, Alden Drew Kelley, Paul R. Reynolds, and Gould Wickey.

Bible Study and Worship: Dr. John A. Mackay.

Afternoon—Meeting of Commissions: With Student Chairmen and Secretaries.

General Topic: How Can We as Church Students Cooperatively Develop the Christian Community on a Campus:

1. By Individual Spiritual Discipline?
Leader, Mary E. Markley.
2. By Enlarging the Fellowship?
Leader, George O. Taylor.
3. With Constructive Social Influence?
Leader, Hiel D. Bollinger.
4. Through Intellectual Understanding?
Leader, Alden Drew Kelley.

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5. Through and For Training Skilled Leaders?
Leader, Murray S. Dickson.
6. In Relation With Other Campus Groups and Faiths?
Leader, Frances P. Greenough.
7. With a World-wide Program?
Leader, R. H. Edwin Espy.

Seminar for Adult Leaders.

Chairman: Dr. Gould Wickey.

Evening Leisure and Recreation Program.

Demonstration and Direction by J. Lynn Rohrbaugh.

Sunday, December 29

Morning—Bible Study: Dr. John A. Mackay.

Meeting of Denominational Groups.

Worship with Sermon by Dr. Theodore O. Wedel.

Afternoon—Commission and Seminar Meetings.

Evening —Commission and Seminar Meetings.

Fellowship in Music.

Monday, December 30

Morning—Bible Study and Worship: Dr. John A. Mackay.

Reports of Commissions and Discussion.

Evening—Items of Business.

Reports of Commissions and Discussion.

Tuesday, December 31

Meetings of Denominational Groups.

Worship and Closing Address by The Reverend Luther Tucker.

Subject: From This Conference to Your Campus.

WHO'S WHO

Georgia Harkness—Professor of Applied Theology, Garrett Biblical Institute.

John A. Mackay—President of Princeton Theological Seminary.

Theodore O. Wedel—Canon of the Washington Cathedral.

J. Lynn Rohrbaugh—Director of the Cooperative Recreation Service.

Luther Tucker—Secretary of the World's Student Christian Federation.

R. H. Edwin Espy—Executive Secretary of the Student Volunteer Movement.

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Gould Wickey—General Secretary of the Council of Church Boards of Education.

CONFERENCE COMMITTEES

Program—Mr. Adams, Mr. Kelley, Miss Markley, Barbara Heiberg, Robert Belcher.

Social—Miss Greenough, Mary Alice Beck, Howard Huntzicker.

Registration—Gould Wickey, *Chairman*.

MEMBERS OF THE NATIONAL COMMISSION ON UNIVERSITY WORK, 1940

Mary E. Markley, *Chairman*—Board of Education, United Lutheran Church in America.

John Maxwell Adams, *Secretary*—Board of Christian Education, Presbyterian Church in the U. S. A.

Hiel D. Bollinger—Board of Education, The Methodist Church.

Harvey C. Brown—Board of Education, The Methodist Church.

Harold A. Ehrensperger—Board of Education, The Methodist Church.

Henry David Gray—Division of Christian Education, Congregational and Christian Churches.

Frances P. Greenough—The Board of Education, Northern Baptist Convention.

Alden Drew Kelley—College Work Division, National Council, Protestant Episcopal Church.

Frank H. Leavell—Education Commission, Southern Baptist Convention.

J. C. K. Preus—Board of Christian Education, Norwegian Lutheran Church of America.

Henry H. Sweets—Committee of Christian Education, Presbyterian Church in the U. S.

George O. Taylor—Board of Higher Education, Disciples of Christ.

Fred D. Wentzel—Board of Education, Evangelical and Reformed Church.

Charles Eugene Conover—Chairman, Triennial Conference of Church Workers in Colleges and Universities.

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Section I. Digests of Major Addresses

THE CHRISTIAN COMMUNITY

(The Opening Address)

BY GEORGIA HARKNESS

I

WHAT comes to mind when one says the word *church*? The word may connote either the building, the activities that go on in it, the worshipping congregation, or the denomination. In all of these senses the church as we see it is a mixture of good and evil elements. We have to see it as it is with all its pettiness, compromise and rivalry before we can appreciate it as it ought to be.

We admit the fact of defects in the church yet still believe in it. It has stood firm under the strain of war as no other institution has.

II

The Christian community is the church, not as an institution, but as an ongoing fellowship of persons who are united by a common loyalty to Christ. This can best be understood in terms of three categories.

1. *The Christian community is a binding social fellowship.* It binds together its members in that it both reinforces their power and obligates them to act. It is a social fellowship in that it is both an association of Christians and a group dedicated to service. From the time of the early church the Christian community has been characterized by the *message* of the gospel and the *fellowship* of Christians.

2. *The Christian community is a world-embracing fellowship.* The recent great ecumenical conferences have demonstrated the power of Christian fellowship to bring together with a common purpose people of many races, nations, and cultures. In the present world crisis Christians are working and praying together across divisive national lines.

3. *The Christian community is a continuing historical fellowship.* It has already withstood twelve major crises and has proved itself permanently adaptable. In these days we find new mean-

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ing in the phrase, "the communion of saints" which means the "fellowship of the faithful." Recognizing that this is not the first dark day in history we can take courage. It is the Christian faith that the dominant forces of the universe are on the side of Jesus Christ and His message.

III

On the American campus the church does not usually hold a place of major interest. However, there is a deep eagerness for personal security, comradeship of interests, and a continuing object of loyalty. A fuller realization of the meaning of the world Christian community would give stability and power to student experience and would enable students the better to contribute to the ongoing life of the church.

GOD'S NEW ORDER

(Outline of a Study in Paul's Letter to the Ephesians)

By JOHN A. MACKAY

(From Notes taken by a Member of the Conference and approved by the Lecturer)

INTRODUCTION—The letter is the representative mark of the New Testament as the prophetic oracle is the mark of the Old Testament. The New Testament writers speak out of the heart of the Christian community rather than from the outside.

The Letter to the Ephesians is an encyclical to all faithful Christian people everywhere. It is the most catholic and comprehensive of all Paul's writings, the crystallization of his maturest thinking, the supreme compendium of Christian teaching. This is truth set to music—the first great liturgy of the Christian Church. It is doctrine that flames. Christian truth is never really Christian until mind, heart, and will are fused into a glowing and active incarnation in personal life.

Ephesians is also a singularly contemporary document. It was written in a period of disintegration, like ours: Old faiths were breaking up; individualism was suppressed for the sake of standardized order throughout the Roman Empire; strange cults and

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mystery religions had developed. There was a deep note of pessimism. To the exhausted world Paul sings the dawn of God's new order.

This epistle spoke to me in my teens as though it were a personal letter. I came to Christ through the word of Paul in this letter about the cosmic Christ and his new order.

I

"The Foundations of the New Order"

Ephesians 1: 1-14; 3: 1-12

1. The eternal purpose of God.

The ultimate reality behind appearance is personal; the God and Father of our Lord Jesus Christ. Life is therefore no blind drift; men are not the pawns in a dialectic of history—victims of inexorable fate. Life has a meaning and that meaning manifested itself in Christ. Christ is a window into the inmost secret of the world's being. God wills a world fellowship in Christ. His will is not a "will to power" or to "culture" or to narrow "personality," but to personality in fellowship with others in Christ. Fatherhood and brotherhood are the ultimate criteria for judging all history. Christ is the keystone of the arch of life. Only what is related to Him has a future in God's world.

2. The redeeming work of Christ.

Christ is not a redeemer from life but in the midst of life. The cross unveiled the heart of God. It is the luminous heart of the universe—the supreme evidence that God cares. Forgiveness is real. The cost of the new order is that all personal and collective sins must be crucified with Christ.

3. The abiding presence of the Holy Spirit.

There can be no Christianity without personal change in transformed lives. Christianity is more than intellectual formulation, loyalty to religious purposes, striving for an ethical ideal. Christianity is a spontaneous expression of an inner life, which is the work of the Holy Spirit: the presence of God in the lives of ordinary people.

4. The human witness to the Gospel.

Paul regarded himself as one whose mission it was to bear witness to the unsearchable riches of God's revelation in Christ.

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II

"The Citizens of the New Order"

Ephesians 1: 15-23; 2: 1-22; 3: 14-21

In Christianity there are three distinct but inseparable elements: redemptive acts, mystical experience, practical expression—faith, experience, work.

The work of Christ is not limited to what has happened in the lives of other people, or to what is expressed in the creeds; it becomes apparent also in contemporary life, both personal and social.

1. The citizens of the new order *have passed through an experience of spiritual change*: A movement from death to life through divine quickening. God is the workman; human lives are recreated through Christ. This is Christian realism. Paul like Jesus was keenly aware of "what was in man." To be a sinner means to be a person who is utterly shut up in himself, with no door or window open toward God, with no avenue of sympathetic attitude or approach toward his fellowmen—a person in whom self is the beginning and end of all things, without God, fulfilling the desires of the flesh and of the mind. He is as the Dead Sea, because it gives out nothing and takes everything. Said Dostoevski: "In the deepest recesses of the human heart are found both Sodom and the Madonna."

But Paul did not despair. He was not a pessimistic misanthrope nor an optimistic humanist. He knew what man was, and also what man could become, because he knew Christ in personal experience.

In the process of change a divine and a human element are involved. "For by grace have ye been saved through faith."—Ephesians 2: 8. Grace is the expression of the seeking love of God—"The core of Christianity is that God cares."—Von Hügel. The incarnation, the cross, the resurrection, are proof of His caring. Grace as the seeking, passionate love of God desiring to break into human life without violating human personality is the most real thing in experience. Faith is the human response to God's grace. Grace is a light that is beating on closely shuttered windows. When faith awakens, the shutters are thrown back and

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light floods the room. Faith is taking seriously the witness of human experience and divine revelation to the seeking love of God. Faith is letting oneself go utterly in response to God's grace in Christ. Why should we hold back our self-centered lives from fitting into God's plan in Christ?

When we truly believe, that is commit ourselves to Christ, we change our weakness for God's strength. We are then, as Paul puts it, "in Christ." Paul uses "in Christ" 159 times in the New Testament Epistles. See "A Philosophy from Prison," by F. R. Barry (the finest study of this Epistle). Celsus criticized Christianity for welcoming the weak, the sinful and ignorant. One modern error lies in trying to improve men culturally or morally before introducing them to Christ. See "General Booth Enters Heaven," by Vachel Lindsay.

2. The citizens of the new order *belong to a divine commonwealth*: a community of free citizens who have been emancipated from the trammels of sinful self-will. (Ephesians 2: 11-22.) The ultimate reality is not the individual Christian but the Christian community. Christians are born into a new fellowship in Christ. Christianity was born as a fellowship long before it became an organization or an institution. In the new universal community all natural barriers are broken down—all are "one in Christ Jesus." The home was made the pattern of this new community, and love the binding force. Greek life achieved family intimacy but no cultural expansion. Roman life was expansive and imperial but lost the family spirit. God's new order provides for the intimacy of the home and the universality of the empire.

The dream that a Christian brotherhood can be created on this earth is rooted in the constitution of the universe. There have been three great attempts to realize human brotherhood: Alexander, by culture; Rome, by law; Christ, by love.

3. The citizens of the new order have *two permanent needs: Insight and strength*. The rhapsody culminates in two prayers at the end of chapters one and three. These are prayers that Christians may become fully aware of what the Christian calling is, and may achieve inner strength to attain their vision.

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III

"The Life of the New Order"

Ephesians 4: 17—6: 24

Action is the essence of Christianity. Fruits constitute the ultimate test of the reality of Christian faith and experience. God's will must be done as well as known.

1. Life in the new order is *a divine calling*. The greatest vocation is the profession of being a Christian. The Christian life is no drift; it is life with a definite purpose. There is a goal to be reached and hope of attaining it—principles of action for the road, and strength for accomplishing the journey. There must be—(1) a self-apartness from things that are unworthy; and (2) a positive dedication to the things that are highest. Ephesians 4: 17-29 and 5: 2-18 emphasize the fact that we are not to live like ordinary people. Certain attitudes and practices are definitely wrong. There is a place for a Christian intolerance of wrong. "The trouble with the religions of Greece and of India was that they had no Elijah to say, 'No,'" said Archbishop Söderblom. Social adjustment to conventional standards and practices is not the Christian ideal. Positive holiness is the dedication of our lives so that every commonplace activity of the most modest individual becomes an essential part of the eternal purpose of God. "God moves in and out among the pots and pans."—St. Theresa.

The idea of loyalty is the keynote in the divine calling;

a. "Copy God"—Ephesians 5: 1. Every Christian, as a fellow worker with God has God Himself as his pattern.

b. "Learn Christ," not merely about Him.—Ephesians 4: 20. The standard is creative and creates an appreciation of its own worth. He who has lived with great art knows bad art instinctively when he sees it. Know and do the truth as it is in Christ.

c. Keep in harmony with the Holy Spirit.—Ephesians 4: 30.

d. Remember that you are members of a fellowship.—Ephesians 4: 25.

2. Life in the new order should *have the unity and diversity of the human body*.—Ephesians 4: 4-16. No individual can be fully Christian in isolation. The same is true of a denomination.

3. Life in the new order *transfigures natural relationships*,
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particularly home life, business life, social life.—Ephesians 5: 22; 6: 9.

4. Life in the new order *involves perpetual conflict*. We are going to be able to overcome the world but only in conflict. Ephesians 6: 10–18. Take special note of the first item in the seven pieces of the Christian armor: The girdle of truth. This means sincerity, earnestness, and constancy. Make it perfectly clear that you mean business. Be braced up. Then learn to use the “sword of the Spirit,” which means an intelligent use of the Bible, and that most spiritual of all weapons, “all prayer.”

THE CHRISTIAN CHURCH SHALL ENDURE

(The Sunday Sermon)

BY THEODORE O. WEDEL

Daniel 2: 44—“And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.”

THESE are words of an ancient prophet. He surveys the march of empires across the pageant of history—the rule of power which has held sway in the world from the dawn of time. And then, with the eyes of the seer, he predicts the coming of a new kingdom—a kingdom unlike the kingdoms of this world, a kingdom which shall never be destroyed.

This prophecy in the fulness of time was fulfilled. As we open the pages of the New Testament, almost the first words we read are words announcing the arrival of the kingdom expected by the prophets. Jesus and His little group of disciples were its nucleus. After the death and the resurrection and a period of waiting, Pentecost arrived, the birthday of the Christian Church, the kingdom of Christ. Within a generation couriers of this new kingdom had crossed and recrossed the four corners of the ancient world. Suddenly, in every part of that world the new society spread. It was a revolutionary kingdom. It tore down walls between classes, between races, between rich and poor. Slaves and masters called one another brothers. One of the most striking descriptions of the new Christian community to be found in the

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New Testament is the phrase St. Paul uses when he calls it "a colony of heaven." It soon came in conflict with the secular state. Within 300 years it could celebrate a victory over that state. Neither sword nor persecution could stop its victorious march across the astonished centuries of empire. The great world of the Caesars crumbled. The Church inherited its rule. As the centuries lengthened, the new kingdom crossed oceans and planted its pilgrim bands on rocky shores on new continents. Within our own lifetime, or that of our fathers, its messengers have carried its Gospel into darkest Africa and the distant isles of southern seas. It stands today a world-wide kingdom, the only universal society existing on our bleeding, world-torn globe. Today, more than ever, it is a society speaking in hundreds of tongues, and still penetrating like a mighty wind the hidden corners of the globe. Despite tragic loss of outward unity, it is still, even in its fragments, one wholly catholic Church, its members reading the same Bible, joining in the same prayers, and singing each others hymns.

Surely it is fitting to rejoice in the mighty acts of God performed in and through our fathers and father's fathers, as they in their generation fought under the banner of the Cross. And while the victories of Christ's kingdom on the plane of secular history may be striking enough, they are as nothing compared with those of which it can boast in the hearts of men—victories which God alone can see and which will be disclosed only at Judgment Day.

Oh, of course, there is another side of the story. The history of the Christian Church is one of defeat as well as victory. How often we hear the Church condemned because it has not, despite 1900 years of existence, created the terrible and searching judgments of God in our own day of re-born worldly Caesars. No community is going to suffer more than precisely the Christian Church. To stand under the Judgments of God is part of the Church's very nature.

Yet, what a misreading of the Christian Gospel it is to stop at the story of the Church's sin and failure. One might suggest, incidentally, that one answer to the cynical view of the failing Church is a simple one. It is quite true that the Christian Church

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has preached love and brotherhood for 1900 years and still the world is an armed camp. But the Church hasn't preached brotherhood for all these centuries to the same people. One might accuse education of gross failure in a similar manner. The multiplication table is not a recent discovery. Yet we are still teaching the simplest arithmetic in every village school. This reply, however, is merely a parenthesis. The real paradox of the Christian Church lies much deeper.

For as we study the New Testament, who are those called to be citizens of the kingdom of Christ? They are the poor and the meek and the lowly. They are prodigal sons returning to a Father's home with no gifts except a broken and a contrite heart. They are publicans and harlots. They are a thief upon a cross and a man casting his eyes to the ground in the temple and saying, "God be merciful to me a sinner." To become a citizen of the kingdom of Christ, no entrance requirements are needed except repentance and humbled pride and a willingness to receive the gifts of God freely and without price. "In our hands no price we bring, simply to Thy Cross we cling."

The Christian Church is the central miracle of human history—the coming of the kingdom of heaven to sinners, bringing to them the gifts of eternal life and the majestic power of the Holy Spirit. It invites to its altars and its holy tables not the strong and self-sufficient, but only those who "do truly and earnestly repent them of their sins." There we kneel, side by side, rich and poor, strong and weak, high and low, good and bad. We are there united in the deepest bond that can exist between human beings—deeper than the bond between father and son, or between husband and wife. We are united there in our hungers for the Living God, in penitence for our sins, and in glorious songs and acts of thanksgiving for what God through His Son Jesus Christ has done for us.

We, in our generation, can join with the ancient prophet in looking out over the flaming ramparts of a troubled world and still declare the good news: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

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FROM THIS CONFERENCE TO YOUR CAMPUS

(The Closing Address)

By LUTHER TUCKER

DURING this Conference, there have been two poles to our thinking about the setting in which we are to function as members of the Christian community. At one end lies the campus to which we shall soon return; at the other lies the vast tragedy of destruction and unimaginable human suffering which is in this warring world.

Not much has been spoken about that, but while we have been sitting here so comfortably, talking together, we have all been aware of the ghastly background of our meeting, in the agony of the peoples in the East and in the West, and within our own border, too. It is hard even to imagine the meaning of human life torn from its roots among the 60,000,000 refugees of China,—tens of thousands of fellow-students whom we have sought to help, without sacrifice or even much inconvenience to ourselves. The suffering from air raids, hunger, and racial persecution in Europe is even more vividly in the minds of all of us today.

But not only physical suffering is involved; the spiritual suffering within our Christian fellowship, and beyond that, is no less real. I have known something of the agony of spirit which many Japanese Christians have been undergoing as they try to be servants of God in loyalty to their country.

You should read the gripping account of the heroic Christian witness of Pastor Niemoller and countless unnamed Christians in Germany. We think, too, of the 3,500,000 behind barbed wire in Germany and occupied France, and of Germans in the prison camps in Canada and Great Britain; and still others serving with the armed forces of their various countries; and among all of these we think particularly of our fellow-members of the Christian community.

Nor does all this suffering lie outside our borders. Ten of our fellow-students are now serving prison terms in this country because of their Christian convictions. And while it seems to take bombs to awaken our sluggish imaginations, the human erosion involved among the 8,000,000 individuals—not counting their
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families—in our own land who are still condemned to uselessness through unemployment cannot be forgotten; nor the living conditions which are degrading to human personality among countless millions more, both white and negro.

Yet in the midst of this chaos and agony of peoples, the Christian community does exist; and it constitutes the most amazing fact of our time. The facile sociological explanation current in the colleges interprets the Church as merely a reflection in spiritual terms of underlying social facts and trends. The falsehood of that thesis has been abundantly demonstrated in the past ten years. At the very moment in history when the world has been split wide open and is disintegrating at an unprecedented pace, the Church of Christ has begun to move in precisely the opposite direction and has been struggling to recover the foundations of its unity.

The Amsterdam Conference, in August, 1939, was a great symbol and expression of this fact. On the very eve of the outbreak of war in Europe, and while the Asiatic conflict was entering its third year, there were more delegates from more countries assembled in Amsterdam than had even been recorded before in human history. It is an obvious fact that the only organization or movement in the world which could have accomplished this at that moment of history is the Christian Church. These delegates did more than meet—they realized through their meeting the common cause and single calling in which they were united, wars notwithstanding.

These developments of which Amsterdam is only one example have had many practical expressions. The last two decades have witnessed more advances and more achievements of organic unity among divided churches than did the previous century. The reunion of Methodism in this country is numerically the most dramatic of such achievements. This trend toward unity, which cuts clean across contemporary world trends is reflected in this Conference itself. It is the most significant manifestation of the power of the Holy Spirit in our times.

The Christian community exists. The world is in travail. How is the Christian community to react? What do we have to offer to this world facing an unknown future?

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The first and elementary Christian response is to relieve human suffering. Unquestionably the leadership which the Christian forces in China have taken in dealing with the refugee problem, helping the wounded, and extending protection to women and children during military occupation, is largely accountable for the universal respect in which, for the first time, Christianity is held in China today. Moreover what we, so inadequately, have done in American colleges to meet the needs of fellow students in China and among refugees and war prisoners in Europe has had fully as much value for American students as for the people we have helped. We are in danger of losing our own souls in our relative comfort unless we dig down and accept responsibility for meeting the ghastly need about us. We cannot stop with relief, however, although as followers of One who gave of His strength to heal men's bodies we cannot evade that task.

As servants of a God of righteousness and justice, Whose Son came "to let the oppressed go free," our duty to check the forces of disintegration and oppression is clear. We must not only relieve the victims but restrain the forces that victimize human life. We disagree about methods. But pacifist and non-pacifist alike seek to discharge this responsibility, and neither of them can escape the necessity of finding the ways of doing this which will actually check the forces of destruction.

This brings us to the third response as a Christian community. Our task goes beyond mere relief and restraint of evil. These are essential, but they lead us to no really new future unless there are forces operative in the situation which will remake and redeem it. We must relieve suffering, restrain evil, and redeem mankind. That last is beyond our feeble powers, but there lies the heart of our task as a Christian community. There are many things in the first two tasks which we must *do*. This third one depends upon what we *are*. As Dr. Mackay's studies in Ephesians have made abundantly clear, our central contribution as a Christian community is to enter into and experience the life of the New Order which God has established—and is establishing—now.

For most of us that requires a radical change of forces. Christianity is not our activity transforming the world, nor is it a means to preserve something else—like democracy. The evil

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which has entered into the structure of the world's life is vaster than we can hope to overcome. But God does cope with it. The transformation will not be wrought by our striving but by our restoration to God and obedience to Him in the concrete situations given to us. That happens when Jesus Christ is taken into the life of the individual and the fellowship becomes the moulding and directing power of that life. The central fact of the tragedy of our time is that man has been torn from his roots in the life of the Eternal.

What, then, are the requirements for our life in the Christian community? They are the age-old ones and very simple but profoundly difficult, because we rebel against giving up our independent self-will. The central obvious need is for disciplined habits of prayer and worship, and I know of nothing more difficult to establish in one's life. Along with that we need to rehabilitate for ourselves the great convictions of our faith—which have become second-hand and meaningless—through a living reading of the Bible. Finally, this will be expressed in and through membership in the expanding fellowship of Christ.

These things do seem almost too simple and insignificant. We want "bigger" things, but we are faced with what look like little things and seem wholly inadequate to meet the world's need. But here the central symbols of our faith have something to say to us: A manger, a cross, an empty tomb. Is there any more complete picture of helplessness than a baby? Yet through that babe God entered into the human scene with the full blast of his transfiguring power.

We want results. But the cross points us to the fact that we are called only to obedience, "even unto death,"—obedience which means solidarity with the world and participation in its suffering and its struggle. Results rest in the hands of God.

The empty tomb speaks of God's certain victory through apparent frustration and defeat. We partake of that victory as our lives become rooted in the reality which neither war nor death nor anything else in all creation is able to destroy. Therein lies the power which reconstitutes the fellowship and uses us in our weakness to help remake God's world.

Section II. Reports of Commissions

COMMISSION I. BY INDIVIDUAL SPIRITUAL DISCIPLINE

The members of Commission One, in maintaining that through Individual Spiritual Discipline Christian students can cooperatively develop the Christian Community on the campus, are motivated by the fact that without the individual there can be no community. Without spiritually disciplined Christian students there can be no effective Christian community on any campus.

We find no contradiction in using the word spiritual with the word discipline. We are most concerned with the positive aspect of discipline which in all realms is creative and is characterized by the attainment of real freedom and liberty in that realm. Such effective discipline must be internal—self sought, self imposed.

Spiritual Discipline involves a pattern of thought and action which will serve to open a channel for contacts with God—God giving us His purpose, His love, His grace; the individual giving God adoration, praise, thanks.

These contacts with God are the essential privilege of the Christian individual because God reveals Himself to us as Our Father, through Jesus Christ.

The two clear channels for contact with God are through Prayer and through the Bible, the Word of God.

For the discipline available through Prayer we studied the Lord's Prayer. In it we found the mystical and practical phases of the Christian faith. The place and time element in prayer is important. Or Prayer may be a continuing attitude irrespective of time or place. The meaning of meditation, apart from prayer, enters also into spiritual discipline.

For the discipline available through a study of the Bible we pondered the experience of Luther Tucker, who spent 51 days this past year in a Japanese prison. He pointed out that an urgent personal need opens to us the significance of the Scripture. In the Bible the Christian finds his needs and his situation objectified in facts of history and of biography. God's working in history, through the lives of men portrayed in Scripture, has disciplinary value to every individual.

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There is a definite spiritual discipline in the sharing with one another of our Christian experiences, this for many reasons: one, because it takes Christian courage; another, because in such sharing we realize our own inadequacy.

As members of the campus Christian Community we seek Public Worship. Whether barren and meager in form and content or elaborate and enriching, it is an absolute necessity for spiritual discipline.

Individual spiritual discipline must include the practical outcomes of Faith. The individual lets his Faith and Love show itself in service to others. The Christian student must discipline himself in the stewardship of his whole life. Now as never before he must discipline himself by an awareness of the sacrificial suffering of fellow students in all parts of the world. The spiritually disciplined Christian is a part of the Campus Christian Community and of a world wide Fellowship.

For Developing the Christian Community on the Campus we suggest:

1. A constant Practice of the Presence of God by keeping open the channels to God.
2. An observance of daily devotions—at a definite time and place—through prayer, meditation and the Bible. For such devotions a room or chapel may be provided.
3. The forming of small groups for the unhurried study of the Bible, prayer, guidance, meditation, and sharing of Christian experience.
4. Attendance at Public Worship and participation in Holy Communion.
5. A systematic schedule for the stewardship of all life—time, money, service—so that the meaning of sacrificial Christian living may be made clear to ourselves and others.

MARY E. MARKLEY, *Leader*

CHARLES H. WEINAUG, *Chairman*

MEREDITH DAVIDSON, *Secretary*

COMMISSION II. BY ENLARGING THE FELLOWSHIP

I. Description of the area. We limited our discussion to two processes: the evangelization of others and the deepening of our

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own Christian experience. We found that in the discussion of enlarging the fellowship we had to keep in mind that there are at least four phases of the fellowship:

A—The universal church.

B—The local church.

C—The student group in the church.

D—The nucleus of the student group who share more deeply their Christian fellowship.

II. Facing the Problem. Through an analysis of average student attitude toward the Christian fellowship we found that on most college campuses there is a feeling:

A—That the church student leadership and membership is not always of the highest qualities socially, culturally, and intellectually.

B—That many church goers are not sincere in their religious life.

C—That the church program is mainly prohibitive of certain types of conduct instead of positive and creative.

D—That the church does not face life as it is and does not approach students on the basis of their real interest.

E—That to be religious is to be unscientific and less than the best intellectually.

III. Analysis of the Problem and Suggestions. We found that the Christian fellowship should be a combination of a relationship with Christ which is personal, understanding and inspiring, with the stimulating group feeling that comes from having Christian experiences in common. The situation in most student church groups falls short of this ideal.

A—A deeply sincere program is the best means of enlarging the Christian fellowship. A group that finds joy and vitality in its Christian experience strongly attracts others.

B—The principles or steps in salesmanship are used as a framework for listing suggestions: Getting Attention; Arousing Interest; Creating Desire; Securing Decision.

Steps 1 and 2—Getting Attention and Arousing Interest. In terms of enlarging the fellowship these two steps would be those directed toward or having indirect result on the student outside the church group, including particularly the non-Christian students. The first step would result in these

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students becoming aware that there is such a group. The second would result in their having sufficient interest to attend. Many of the program phases listed below result in both steps and therefore are listed together.

a. Well-planned publicity.

b. Personal contact—

(1) Dormitory and fraternity chairmen to act for the church within their respective groups or on their respective floors.

(2) Church staff with attractive personalities.

c. Developing phases of the program to appeal to interests and abilities of non-church students, provided these phases do not duplicate too much what is already being offered on the campus.

(1) Journalism.

(2) Recreation, folk-games.

(3) Religious dramatics, work-shops, make-up classes.

(4) Choral reading and religious chorus.

(5) Supervised "bull-sessions" on current problems, philosophy, problems of courtship and marriage.

(6) Student projects—boarding clubs, crafts, refugee work, deputation work.

(7) Inter-Church religious projects—

(a) Religious Emphasis Week.

(b) Opportunities and facilities for private and public worship.

(8) Making the church student organization attractive—

(a) "Tiesta" (Tuesday Tea), "Friendlies," afternoon get-acquainted hours held on the campus.

(b) Assignment of responsibilities to all interested students.

(c) Special guest programs, for foreign students, for other clubs, and for individuals specially invited.

It was the overwhelming conviction of the Commission that most church student programs stop with arousing interest in and securing attendance at the meetings, whereas the essential and vital part of the Christian program is to lead students to a full commitment to Christ and the Kingdom of God.

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Step 3. Creating Desire to become a Christian and a vital part of the Christian fellowship.

- a. Individual members should—
 - (1) Be sincerely concerned with Christian living.
 - (2) Give witness of victory and joy in Christ.
 - (3) Be humble in spirit.
 - (4) Have an outflowing love toward others.
- b. The group should have a genuine concern for others, and should be earnestly seeking answers to life's questions and problems through their program. Its experience of fellowship should be genuinely warm and vital.
- c. Desire to become a Christian can also be inspired through phases of the church program itself.
 - (1) Sermons designed to appeal directly to students on the issue of becoming a Christian.
 - (2) Personal conferences with pastor or student worker.

Step 4. Securing the Decision. The culmination of the effort to enlarge the fellowship is the voluntary self-commitment of the individual to Christ and His program. One type of commitment is that which occurs when the student accepts Christ for the first time as Lord and Master. Another type is a reconsecration to deeper Christian living.

In regard to the first type, the student group, of course, should heartily cooperate in the program of the local church for enlisting non-Christian students for Christ. This program should be carefully planned so that it will make a strong appeal to the student. In regard to the second type, there should be definite provision made periodically within the church student group for the expression of such a reconsecration.

C—We recommend the small fellowship group technique as a means of helping students maintain their high standards of Christian living. These techniques are described in the pamphlets, "Peace Team," published by Fellowship of Reconciliation, and "Training for Peace," by Gregg.

D—From experience in this Conference in the study of this problem, we strongly urge that church groups make similar studies of enlarging the fellowship. We suggest the use of a syllabus such as we used and the pamphlet of the

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United Christian Youth Movement called, "Helping Other Young People To Be Christian."

G. O. TAYLOR, *Leader*

HOWARD MOBERG, *Chairman*

RUTH COLE, *Secretary*

COMMISSION III. THROUGH CONSTRUCTIVE SOCIAL ACTION

I. Definition. Christian Social Action has to do with

1. Studying facts and conditions, and in the light of these
2. Initiating a line of conduct in the direction of the Christian Way of Life.

This definition differs with that for social service in that the latter deals with the effects of social maladjustments.

II. The Roots of Christian Social Action.

1. Belief in a Christ-like God.
2. The Way of Life for men individually and for men living in a society is the way of Jesus, the Christ.
3. Jesus put a supreme premium on human personality.
4. Jesus practiced the method of intelligent love in handling tension situations.
5. Jesus visioned a goal for mankind called the Kingdom of God, or realm of right relationships.

III. Reasons for Christian Social Action.

1. The industrial revolution—caused by the fact that business, industry and humanity have not moved together.
2. The scientific method—may be used for good or evil.
3. The wave of secularism.
4. The economic collapses.
5. Nationalism.

Analysis of the Reasons. The group felt that if the wrong means are used to achieve an end, even though the end may be a good one, the end may not be reached because the means were wrong. To get Christian results, you must use Christian methods.

IV. Extent of Christian Social Action.

We are caught in the capitalistic system. We constantly find ourselves struggling between what we should be and

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what we really are. We often find that we must take a choice between a good and a lesser good. We cannot be Christian in all phases of our lives, but we should strive to be more Christian in more areas as we progress in the Christian way.

V. Areas of Social Action.

Christian stewardship means that this is God's world and that we are temporary trustees of that which God has given us. Christian stewardship has not been used as a basis of social action but if it were used, it would be dynamite.

1. Economic.—Church student groups should carry out the following suggestions in developing the Christian community:

- a. Constructive expenditure of personal income by supporting economic organizations which foster Christian brotherhood and fair labor conditions as well as those which are recognized by the Cooperative League of the United States.
- b. Live in functional simplicity—voluntary limitation in the satisfying of personal wants in order to share more actively in enriching life for all.
- c. The cooperative movement (Roachdale principles) is a method of economic expression that is economic democracy in action. We recommend it as a method wherein Christians may constructively help to build a better economic structure.

2. Civil Liberties.—In the hysteria of this hour, it is more than ever important that Christian students be on their guard against the tendency to discriminate against Germans, Japanese, Italians and others. The humanity and divineness of man should be recognized no matter what his race, creed, or color. This does not mean that we endorse the unchristian ideas that men may have. As a practical expression of this attitude, we suggest that students extend hospitality to refugees. For sources of information, refer to Civil Liberties Union and Peoples Lobby.

3. Racial and Inter-Faith Relationships.

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- a. Extension of help and friendship to immigrants. They have a social background which they should maintain and we must help them to do so.
 - b. Jews often create a problem on a campus. They should be included in Christian love.
 - c. Fellowship with those of another race or faith often comes through working together on a project.
 - d. Handle a racial problem on the highest level of the two groups, that is, on the cultural, intellectual, and spiritual levels.
 - e. Use other nations' songs, games, folk dances, and costumes.
 - f. Use for a motto the slogan of the Cosmopolitan Clubs, "Above all nations is humanity," and the motto of the World's Student Christian Federation, "That all may be one."
 - g. Secure reference material from the National Conference of Christians and Jews (Herbert Seamans, College Secretary, 300 Fourth Avenue, New York City), and from the National Association for the Advancement of the Colored People, 69 Fifth Avenue, New York City.
4. Labor.—Students are not familiar with the organized labor movements and should make an effort to be friendly observers of, and if possible, participants in labor organizations.
- It was reported that on one campus there has been adopted a labor code by which students are given a fair wage. If an establishment does not comply with this code, it is boycotted by the students.
- It is suggested that students become affiliated with the National Religion and Labor Foundation and work for the establishment of local chapters of this organization.
5. Liquor.—The liquor problem is serious on many campuses. Much drinking can be attributed either to social pressure or to inadequate recreational resources. In meeting the social pressure it is suggested that students decline to drink when invited but offer a social

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alternative. To meet the recreational situation provision should be made for socially acceptable gathering places such as the Silver Shadow Club at the University of Iowa and the milk bars in Wisconsin. For information on effects of alcohol, scientific presentation of facts should be made by a public health expert. Information may be obtained from the Intercollegiate Association for Study of the Alcohol Problem, Washington, D. C., which publishes "The International Student."

6. Rural Problems and Migrant Workers.—There is a lack of awareness of the nature of the problem. Urbanized college students should become acquainted with the tremendous insecurity of much of our rural population. Students should petition that the college library obtain and that groups use the following sources of information: Worker's Defense League Bulletin; Southern Tenant Farmers' Union Bulletin; AAA Bulletin; Rural Sociologist; Survey Graphic.
7. Housing. (a) Student: Many college communities either provide inadequate housing or charge exorbitant rent. Student surveys are needed to determine the extent of this problem and its possible solution. Such surveys have led, in some cases, to provision of increased dormitory space or to improvements of the local accommodations. Cooperative housing is another valuable approach. For information, consult the National Student Cooperative Association.
(b) Community: One-third of the nation is ill-housed. A housing survey in cooperation with civic organizations and inquiry into the ownership of blighted properties is suggested. Visualization of the problem through contrast trips from slums to swank, actual photographs, and editorials in the local and campus papers is also suggested.
8. Crime.
 - a. Campus Problems. Petty thievery and scholastic dishonesty are major problems. It was suggested

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- that the causes of the thievery might lie in the economic need of under-privileged students. Increased opportunities for financial assistance would help in such cases. Honor systems worked out entirely on a student basis have proved successful in improving the moral condition on some campuses.
- b. Community Problems. In the country at large, two-thirds of the crimes are economic in nature arising from economic privation and inadequate use of leisure time. Solutions are suggested by the experience of the Chicago "Back of the Yards Council" in reducing juvenile delinquency through finding jobs.
- c. Settlement Houses. These have helped by providing recreational facilities and giving craft and vocational instruction. Valuable suggestions may be obtained from Dr. Edgar Wahlberg concerning his social action church in Denver and from the University of Pennsylvania, the Settlement Houses of which afford wide opportunities for student service.
9. Motion Pictures.—Students should try to induce local distributors not to show pictures which are undesirable. Boycott might help in such cases. Students should advocate the formation of local boards which restrict pictures as do national and state boards. If restriction should not prove satisfactory, request specific films because limitation may reduce the freedom for the showing of good pictures. Students can help educate high school youth to look for the right kind of movies.
- Students can show how to replace passive recreation with active recreation such as folk games. They may also carry on studies on valuable use of leisure time.
10. Marriage and Home Life.—The postponement of marriage beyond the point of biological readiness coupled with inadequate or inaccurate sex information results in social dislocation and sexual mal-practice. Chris-

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tians should bring to bear upon this problem all the basic resources of prayer, Christian experience and frank discussion in Christian groups.

We suggest the following procedures:

- a. Seek to get courses in the curriculum which will help in the preparation for marriage. Such courses might be taught for credit by Christian professors in such departments as Bible, Religious Education, etc. (Opposition was voiced in the group at this point because it was felt that full-time courses might give the problem too much emphasis. The counter suggestion was given that sex education be included in courses of the various relevant departments.)
- b. In the field of social hygiene, periodical tests for venereal diseases should be given and uniform marriage laws should be urged. Information may be obtained from the following: American Social Hygiene Association, 50 West Fiftieth Street, New York City; Birth Control Federation of America, Inc., 501 Madison Avenue, New York City; Superintendent of Documents, Washington, D. C.

11. Peace.

(The Conference recessed in order to hear President Roosevelt's Fireside Chat, December 29, 1940.)

The Chairman of the Commission made certain statements on Peace, several of which are quoted:

"The role of the Christian peacemaker is that of a minority—to witness by work and living deed to a more effective answer to evil than that of warfare. This means first of all to live personally by the 'life that taketh away all occasion for war'; then from the reality of that practice seek to extend the scope of its application. This means an intensive study of the principle and strategy of non-violent direct action, and an effort to train the masses of the world in its use, both on a personal scale and on a group and a mass basis.

"The Peace Service Fellowship group of from 3 to 20 sincerely seeking persons, following the three-fold discipline of hard study

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to clarify intellectual insights, intense worship to refine insight with God's will, and realistic action to carry out that will in the local and world situation—affords the machinery through which this task may be fulfilled. This may well be the prophetic role of our generation."

The commission was not in complete agreement with the above statement. Some maintained that in this world it is necessary to make some compromise and *not* to fight against war is impractical and too idealistic. Nevertheless, all felt that the individual conscience is to be respected and protected in this matter. It further felt that the Peace Service Fellowship idea should be developed on the local campus to help present the peacemaker position.

Throughout the entire discussion, it was unanimously conceded that the humanity and divineness of the individual should be kept paramount in all situations.

In the discussion of the report of the Commission, the Conference felt that the following paragraphs, which were formulated by the National Intercollegiate-Christian Council two years ago, and reaffirmed this year, expressed our views:

"Really to work for peace means to work for that justice in human relationships essential to peace. The struggle for peace implies for us the struggle for political, undergirded by economic, democracy. It implies the elimination of those socially rotten spots out of which conflict, armed or unarmed, develops. Work for a strong labor movement, giving a voice in our economy to the masses, work to gain political and economic equality for negro and other minority groups, work against a Poll Tax which denies a political voice to people unable to pay it, work against the present trend to subjugate civil liberties—such work is fundamental peace action. To work for the maintenance of democratic freedom at any point in our world, is to work for peace."

"Unity in spirit is the very essence of the Christian faith. Without unity, we are no longer the community to which Christ called his followers. We must, therefore, as Christian students stress our oneness across the bounds of our divergencies."

HIEL D. BOLLINGER, *Leader*
BOB BELCHER, *Chairman*
WILMA RAINS, *Secretary*

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COMMISSION IV. THROUGH INTELLECTUAL UNDERSTANDING

As a starting point the Commission agreed to accept the conception of a Christian Community as given by Dr. Georgia Harkness—a binding social fellowship, a world embracing fellowship, and a continuing historical fellowship.

The first finding of the Commission was that in the modern educational system there is little or no place for the intellectual presentation of religion. Remnants of religion as a cultural discipline may still be found on some campuses in such courses as required religion, oriental languages, history, sociology, philosophy, and literature.

The Commission listed six major problems of an intellectual nature which face the Christian Community on the modern campus:

1. The problem of the common assumption that the sciences negate religious values.
2. The problem of adjusting the teachings of the Bible to modern thought.
3. The problem of keeping religious development abreast of education.
4. The problem of the apologetic attitude of certain Christian groups.
5. The problem of religious illiteracy.
6. The problem of showing that Christianity is more than mere ethics or emotion.

Continuing the discussion of the last point, the conclusion was reached that the Christian Community must have a systematized body of convictions and that emphasis should be placed upon the intellectual understanding of these convictions.

- I. The Commission recommended the following ways in which the members of the Christian Community might achieve this intellectual understanding:

First, that as Christians we emphasize more the study of the Bible, individually and in groups; and second, that members of the Christian Community should study the history of Christianity, especially their own denominational heritage, as an institution and in terms of its theological

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development; that they should study Christianity in relation to other fields of intellectual endeavor, in relation to other religions, and in relation to non-religious institutions and social movements; further, that as Christians we should work for an intellectual understanding of the social and ethical implications of Christianity. It was also recommended that Christians attempt an understanding of prayer, worship, and other religious practices. Finally, Christian learning would embrace the study of the Christian arts, including architecture, music, and literature.

II. Suggestions from the Commission.

The Commission offered in the way of suggestions several methods for the achievement of intellectual understanding in the Christian Community.

Some of these suggested procedures are more appropriate for a program of local denominational groups and some for an interdenominational and cooperative approach.

Those suggested procedures applicable primarily to denominational groups are as follows:

Experts in the various fields of intellectual endeavor which have been mentioned, and especially members of the local faculty, should be asked to present their views either through an address or a series of lectures upon the subject to the groups and to make themselves available for individual conferences. Where they are available and qualified, refugee students also should be used in this connection.

Some way should be found to insure that the local parishes consider the needs of the students when selecting ministers. The training of the clergy on the college campus should be at least on a par with the training of the teaching faculty.

The use of pamphlets and tracts should be encouraged and the best available literary talent be sought to write these pamphlets.

Discussion groups should be fostered and it should be realized that the quality of the leadership is the key to the success or failure of the group.

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The suggestions most applicable to an interdenominational approach are as follows:

Religious emphasis weeks may be used as an effective way of arriving at an intellectual understanding. Interdenominational groups should encourage universities and colleges to make available courses of a definite religious nature in their curricula and these courses should be maintained at a high intellectual level.

Surveys should be made of regular curricular subjects which embrace a study of religion and recommendations by means of a mimeographed sheet, or a printed pamphlet should be made of those subjects which lead to an intellectual understanding of Christianity.

University libraries should be urged to procure Christian literature and students should be urged to read this literature. Suggested ways of accomplishing the latter are through reading groups and frequent book reviews.

Interdenominational committees might be formed on each campus for the purpose of bringing together in some printed form for distribution among students of the participating groups and at regular intervals the best articles of an intellectual nature which appear in the various denominational magazines.

III. Suggestions from the Plenary Session.

The establishment of special libraries of religious books and recorded music by interdenominational groups as at the University of Michigan, may well be undertaken.

The difficulties of enlisting the interest and participation of the faculty in the program of the student groups were discussed. A number of suggestions were made: luncheon meetings once a week with faculty speakers; a group or association for faculty people connected with the various denominations; informal teas held once a week by denominational or interdenominational sponsors with faculty speakers. Faculty people when invited to speak should be assigned definite subjects.

ALDEN DREW KELLEY, *Leader*

ROBERT H. DRUMMOND, *Chairman*

OTTIS RECHARD, *Secretary*

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COMMISSION V. THROUGH LEADERSHIP TRAINING

Essential to effective student work is skilled leadership. Yet on most campuses churches make no conscious effort to produce student leaders. Campuses reported that leaders are trained in retreats, committee work, deputations, study courses, conferences, and by speakers; but with the exception of a single campus these devices were used without conscious plan.

- A. The Commission listed what it considered essential elements of an adequate student religious leadership training program:
- I. Fall Retreat: For personal enrichment as well as program planning. Council members only. May be conducted interdenominationally, groups meeting separately for program planning and together for all other phases.
 - II. Committee Work: Conscious effort to use underclassmen as apprentices in all committee work, in executive and policy-forming functions as well as routine. Each committeeman made to see relationship between his work and total student religious program. Position of upperclass committee chairmen must be that of *counselor*, not that of dictator.
 - III. Program Activities: Actual performance of work planned by committees—participation in programs, social action, religious drama, etc. These are at once leadership training activities and opportunities for expression and further development of leadership capacities already trained.
 - IV. Deputations: To local churches, other campuses, institutions, clubs. Opportunities for students actually to practice leadership under extra-college conditions. Excellent training.
 - V. Specific Courses in Leadership Training: Credit courses may be offered in the university. More easily set up are special training courses for which experts in specific fields such as worship, recreation, religious

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drama are brought in; most such courses should be presented interdenominationally. It is suggested that International Council of Religious Education Standard Training Courses be used. Interdenominational training schools using such courses, or courses set up specifically to fit the need of the particular campus are highly recommended; such schools should include both technical and personal enrichment courses.

VI. Leadership Training Literature: Program leaflets and denominational materials should be supplemented by use of publications like the *Intercollegian* and by selection of best materials used in student work in other churches. Affiliation with organizations supplying leadership training opportunities and materials is desirable.

VII. Speakers: Bringing significant speakers to campus for personal enrichment and general information of students lifts level of local leadership.

(Considerable plenary session discussion centered on this point. The permanence of the contribution by visiting speakers was questioned. Student response indicated permanence. Suggestions:

Careful promotion, with follow-up meeting to evaluate speaker's contribution after he is gone, likely to insure more lasting profit from his visit.

Exchange of speakers between various groups; interdenominational clearance on dates and speakers to be brought to campus.

Much of the lasting contribution of speakers comes through personal contact in private conferences. Speeches often serve as entrees, conferences as real work.

Having two speakers to represent opposite or differing points of view on same subject is intellectually healthful.)

VIII. Counseling: The good adult student worker is alert to the personalities of his students and through coun-

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seling brings out the best in them and prepares them for leadership. Vocational guidance also helps develop leaders.

(Plenary session discussion emphasized counseling by upperclassmen and the value of semester-long freshman orientation programs.)

These techniques can be used in every denominational group, but all of them are adjustable also to interdenominational use, supplementing the denominational program for the further enrichment of all.

B. Any adequate leadership training program must recognize the following principles:

- I. **Conscious Plan:** Techniques outlined above are most effective only if used as parts of a definite, conscious, organized scheme of leadership training.
- II. **Democracy:** The entire student religious program must permit the students practical experience in executive and policy-forming functions. There must be democratic sharing of responsibility throughout the program if leadership training is to be effective. The adult worker, as the student committee chairmen, must be counselor, not dictator.
- III. **Training Lay Leadership:** The justification for a leadership training program is the conviction that campus leadership is essentially training for lay leadership in local churches during and after college. If students are to maintain interest in the church, and if they are to resume active church leadership upon return to their home communities, then the campus church must have a leadership capable of presenting a program attractive and interesting to students—a program on a university level. Unless that quality of leadership and program is supplied the student is lost to the church.
- IV. **Personal Discipline:** Most important is the need for training not only in technical leadership skills but also in the development of deep-seated personal religious convictions. Only if the student shares in a

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deep and continuing religious experience will his leadership be effective.

Thus far the Commission dealt exclusively in techniques applicable on the local campus. One of the most effective means of leadership training is the off-campus conference. A survey of denominational practices reveals that custom varies from complete lack of separate student conferences to an elaborate system including annual, state and regional conferences and quadrennial national conferences. In addition to denominational student conferences are those conducted by non-denominational and interdenominational agencies. Further, much of value can be received from general religious youth conferences.

C. The Commission offers the following recommendations with reference to Conferences:

- I. Democracy: Leadership is developed through responsibility. Students should be permitted whenever possible to organize the conference, select the topics and leaders, and conduct the proceedings, even though it sometimes be at the expense of efficiency.
- II. Prepared Conferences: All persons attending the conferences should receive advance study materials for preparation. Student leaders and secretaries of seminars should know in advance exactly what is expected of them, so that they can make adequate preparation.
- III. Student Conferences: The religious problems which college students face are specialized in nature and call for specialized training which can best be secured in student rather than in general youth conferences, whether on a denominational or an interdenominational level. Additional and more general training for student problems can of course be secured in some of the general youth conferences.

(In plenary session several persons took exception to this point. One stated that adequate student leadership must be trained in general church program to avoid danger of separating students from the church. The Commission understands the comment, but feels

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that the specialized student training here suggested binds students into the church rather than separating them from it.)

- IV. Non-Sectarianism: It is urged that denominational student leadership conferences should emphasize content and leadership principles rather than pure sectarianism.
- V. Distribution: The contribution of different conferences to the campus varies. A wise leadership program distributes funds and delegates among many conferences rather than concentrating on one or two.
- VI. Application: Conferences have no value except as they are afterwards put to work on the local campus. Opportunities should be given every delegate to share his experiences through committee meetings and in assumption of responsibilities in the student religious work.

(Plenary session discussion brought out that at least one campus applied Inter-Church Student Conference by holding model little Naperville Conference, organized and conducted on same basis.

- D. Of even more value than Conferences in leadership training are Summer Work Projects. Three types are suggested:
 - I. Projects of the Friends' Service Committee, the Congregational Church, the National Council of Methodist Youth and others, involving primarily physical and spiritual self-discipline and manual labor in social reconstruction projects.
 - II. General community service projects, such as those of the Lisle Fellowship and the Y Summer Service Projects.
 - III. Youth Caravans. College students carefully selected and trained are sent in small groups into local communities for one-week stands to train youth leadership, interest adults in youth work, and awaken the church's sense of its responsibility in its community. Most highly recommended of all summer projects as leadership training work. See *Christian Education*

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Magazine, November-December, 1940, for detailed discussion.

(In plenary session it was questioned whether such projects had value. Several testimonies of students who had served bore out the conviction of the Commission as to the high value to be placed on the training values of such projects.)

The Commission does not pretend to have exhausted its field, but it does believe that it has outlined the essentials of an adequate student religious leadership training program.

MURRAY S. DICKSON, *Leader*

JOHN T. ZELLER, *Chairman*

WILLIAM LEWIS, *Secretary*

COMMISSION VI. IN RELATION WITH OTHER CAMPUS GROUPS AND FAITHS

- I. Purpose: To determine methods by which the building of the Christian Community can be furthered through the cooperation of the various groups, faiths, and organizations on the campus. We are accepting Dr. Georgia Harkness' interpretation of the World Christian Community as:
 - A. A binding, social fellowship.
 - B. A world embracing fellowship.
 - C. A continuing, historical fellowship.
- II. General Principles.

We recognize the difference in type and size of the campuses concerned. Therefore suggestions should be adapted to the needs of the individual campus. The program should be indigenous to the local campus rather than superimposed.
- III. Recommendations and Techniques.

The following recommendations are supplemented with various techniques in sub-topics that may be used by the local campus in carrying out the recommendations.

 - A. Establish a type of unit federation on the campus.
 1. This will include—Church groups; Y. M. C. A.; Y. W. C. A.; other organizations the aim of which is to help establish the World Christian Community.
 2. The federation will serve to strengthen the constitu-

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ent units, and will be a means of making the Christian Community on the campus a reality through united effort.

- B. Establish an educational program among the various religious groups realizing that with a growing understanding and appreciation of one another there may be more effective cooperation.

1. One Plan: Suppose there are ten student religious groups on a given campus, and each group selects ten interested students to carry on the project. A central committee prepares a suggested outline to be used by all participating groups which will cover history of the church, its beliefs, and its type of service. Each group following such an outline prepares a statement to be distributed in mimeographed form during the course of the project to all other groups as a permanent record of the study made and for future reference. Then in a series of ten meetings each group serves as host to one representative from each of the other participating groups for the purpose of hearing more in detail about that particular church and its services. (It is suggested that no clergymen should be present.) Hoped for result: a new understanding of other churches and a better understanding of one's own church.

2. *Brotherhood Day*, held during the week of Washington's birthday.

Local Round Tables of Catholics, Protestants, and Jews. More detailed information about such projects can be obtained from Mr. Herbert Seamans, College Directory of National Conference of Christians and Jews, 300 Fourth Avenue, New York City.

- C. We recommend the following as possible projects for Inter-Church Groups:

1. Some means of having available literature studied and recommended.

Plan followed at Montana State University.

A member of the Inter-Church Federation is ap-

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pointed as chairman of committee on program research. All material gathered together in the central office is studied by the chairman and his committee at regular intervals during the week. Material is sorted and filed under such headings as Poster and Publicity, World Service, Peace, Race Relations, Inter-Faith Relations.

Articles of importance are starred or circled in red so that they are easily found. Such starred material is made available at meetings of program planning groups of all member organizations. The files are always accessible to members of every organization.

The chairman of the committee and Director of the Federation constantly call attention of various groups to any particular days, gatherings, or projects of national importance.

2. Religious Emphasis Week, Inter-Guild Conference or a similar project for the purpose of bringing to the campus by united effort outstanding leaders to deal with definite student interests and problems.
3. A united gathering in the Fall to welcome new students.
4. Student-Faculty relationships.
A poll of professors' interests and use of such professors in informal discussion groups.
5. Support and cooperation of student government bodies.
Secure a candidate to represent the Inter-Church Federation on the student governing body.
6. Interchange of program ideas and suggestions among all participating groups.
- D. We recommend that there be recognition of the existing national agencies for the building of the Christian Community among student groups:
 1. The National Intercollegiate Christian Council.
(The united program of the Student Y.M.C.A. and Y.W.C.A.)
 2. The Student Volunteer Movement.

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3. The World's Student Christian Federation.
4. The Fellowship of Reconciliation.
5. The National Conference of Christians and Jews.
6. The United Christian Youth Movement.

We further recommend cooperation in projects of the above named agencies, such as:

1. World Student Service Fund.
 2. Universal Day of Prayer.
- E. We recommend that we recognize our relationships with Christian young people not in college and try to develop a growing consciousness of the fellowship possible on a world-wide basis with all those who seek to build the World Christian Community.

FRANCES P. GREENOUGH, *Leader*
MARY ALICE BECK, *Chairman*
ANITA FUSS, *Secretary*

DISCUSSION FOLLOWING REPORT OF COMMISSION VI

A Presentation of the United Christian Youth Movement was made by Ivan Gould, director of Young People's Work of the International Council of Religious Education:

Recognition urged of the fellowship of "Christian Youth Building a New World."

A sense of unity to be developed in worship, study, action.

Awareness of the unity possible in projects undertaken, since all are part of a movement rather than members of an organization.

Examples of possible fellowship: Christian Youth Conference in Columbus, Ohio, during Thanksgiving week-end, 1940, 2700 in separate organizational meetings and in joint meetings of common interest to all; contribution of student groups in research study; participation in summer camps and conferences.

Definite Issues Raised:

Relationship of church-related student group to the United Christian Youth Movement.

Relationship of students of various organizations within the student field.

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Possibility of an inter-church student organization running parallel to the National Intercollegiate Christian Council (N.I.C.C.).

Suggestions:

1. Include in the final report of the Inter-Church Student Conference a diagram showing various committees and organizations and their relationships.
2. More complete student participation nationally in inter-church endeavors, and in and through the National Commission on University Work in student conferences.

IT WAS VOTED:

That one student representing each church-related group here represented be appointed or elected—such students to form a continuation committee for this Conference to work with and under the National Commission on University Work in studying further possibilities of inter-church student cooperation.

COMMISSION VII. THROUGH A WORLD-WIDE PROGRAM

Part One of this report is a summary of the material covered in discussion and Part Two contains specific proposals for cooperative action.

I

As a basis for consideration of campus action, the Commission considered what constitutes the distinguishing marks of our contemporary world internationally, socially, economically and religiously as they affect the world Christian mission. While we recognized the deep state of revolution, distress, and chaos which prevails in many countries, we agreed that there is in general an increased search for a life certainty and a deepening of religious faith in the hearts of many people.

This craving has manifested itself in the rise of new pagan religions, especially in the totalitarianisms of certain countries. Yet we do not overlook the threat of the equally insidious totalitarianism of the increasing materialism and secularism of our own country. These forces challenge the very existence of the

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Christian faith, and in the totalitarian countries, threaten particularly the life of the church as an institution.

In the face of this universal conflict the churches are drawing together as never before in the fellowship and in the application of their common faith. This new ecumenical consciousness has found expression both in personal religious life and in such organized movements as the World Council of Churches (now in process of formation). In the student field the World Student Christian Federation is the particular expression of our ecumenical character.

Of especial significance for the world-wide outreach of Christianity has been the increased sense of missionary responsibility across the frontiers both of nation and of denomination. The foreign missions of many of the churches of Europe have been forcibly cut off by the war from financial support and yet the churches of other countries, often enemies in the war and of other denominations have taken over every one of these orphaned missions to keep them alive.

In the perspective of this world picture, we examined the present status of student thought and life on the local campus in relation to the world-wide message of Christianity. It was agreed that in general Christian students perplexed by present conditions are seeking a deeper understanding of what it means to be a Christian, but that this new self-consciousness as Christians is not preventing the continuance of full cooperation in common projects with students and groups not distinctively Christian. There is evident among students a new sense of dependence on God, a desire to revitalize the personal religious life, and a deep concern that the Christian faith should be applied to all areas of life. In general, there is an advance beyond the sometimes empty liberalism of recent decades to a faith of deeper personal authority and content.

At the same time, as students are seeking a more meaningful personal religious life, they are becoming more conscious of their responsibility to the rest of the world. This is leading them to a revaluation of the universal character of Christianity and hence to a new discovery of the place of the Christian faith in relation to peace, missions and other areas of world-wide Christian witness.

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Our Commission was especially aware of the sincere differences of opinion concerning the Christian responsibility in international relations. We therefore set down the following as basic grounds of unity, fellowship and common action transcending our differences:

1. Our common belief in God as revealed by Jesus Christ in His life, teachings, death and resurrection.
2. The character of God as Father and the brotherhood of all men as His children.
3. The message of the cross as symbolizing God's universal way of sacrifice and as assuring the salvation of mankind.
4. The truth of God's grace as the expression of His seeking love and faith as man's response.
5. The church as the body of believers, past and present.
6. The invisible fellowship of believers around the world in prayer and worship.
7. The Bible as the Word of God.
8. Common individual loyalty to the person of Christ as Lord and Ruler of Life.
9. The missionary character of our faith as supremely essential in a world like to-day's.
10. The mutuality of responsibility and suffering as bearers of the indivisible cross.
11. Our especial responsibility as Christian students to other Christian students, both at home and around the world.

II

SPECIFIC PROPOSALS FOR COOPERATIVE ACTION

- A. Through active membership in the World's Student Christian Federation.
 1. Appoint a good WSCF Committee or individual to help make local group a functioning unit of this world-wide Christian student movement.
 2. Get and use Federation publications; plan publicity and program.
 3. Secure wide use of the Federation pin. (A tiny silver cross: 25¢)
 4. Include in your budget a regular contribution to the Fed-

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eration. Give as much as you can from your budget, then take collections at special Federation occasions—e.g. Universal Day of Prayer; ask local churches to do likewise. Associations contributing \$10 or more receive the Student World, News Sheet and other literature; or News Sheet only for \$5 contribution.

5. Observe the annual Federation Day of Prayer for Students—third Sunday in February.
6. Enlist at least a few interested students, secretaries, pastors, professors as "Friends of the Federation." For \$3, each will receive the Student World, the News Sheet and other literature.
7. Join forces with other Christian groups in meeting the widespread need for a firm hold upon the reality of the living God.

B. For Relief through the World Student Service Fund.

1. Establish an inter-organizational committee to promote the fund.
2. Publicize through college paper, posters and literature.
3. Set a definite date for the actual campaign.
4. Bring in key outside speakers and use foreign students on the campus.
5. Organize canvassers to make a personal approach to all students.
6. Organize where possible according to classes, fraternities, sororities and other campus groups.
7. Use coin boxes, sacrifice meals and other means of dramatizing the campaign.
8. Set a definite money goal.
9. Use the campaign as part of a total educational program for the world mission of Christianity.
10. Continue education after the conclusion of the campaign making it the starting point of a broad program.
11. Do not permit publicity or promotion for the fund to create war hysteria or hatred of any country.
12. Inform students that they may earmark their gifts to meet a particular interest if they desire.

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C. For Missions

1. Establish a special committee, where possible, of a Campus Christian Council or at least of an individual denominational unit on the World Mission of Christianity.
2. Contact Boards of Missions for the use of returned missionaries and other representatives.
3. Use the personnel, literature and conferences of the Student Volunteer Movement.
4. Use the literature of the Missionary Education Movement.
5. Encourage administrations to hold college-sponsored convocations for missions.
6. Encourage introduction of courses on missions in universities and theological seminaries.
7. Use movies, plays and program suggestions available through the Mission Boards, the Student Volunteer Movement, the Foreign Missions Conference and the Harmon Foundation.
8. Adoption by both denominational and interdenominational campus organizations of specific responsibility for missionaries or mission projects.
9. Encourage support of ongoing mission programs of the respective denominations.
10. Introduce more missionary education into Religious Emphasis Weeks.
11. Integrate home and foreign missionary education and assume immediate home mission responsibilities. (See section on Christian Reconstruction.)

D. For Peace

1. Determine our own individual and group positions on the war and peace question.
 - a. Securing of reliable information.
 - b. Discipline of assiduous study.
 - c. Discipline of group thinking.
2. Convert others to a long time program for peace.
 - a. Use of experts from other countries.
 - b. Increasing the fellowship of students and others from abroad.

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- c. Maximum support of student refugees in this country.
- d. Maximum support of relief enterprises.
- e. Application of the principles of justice, democracy and peace to economic, social and racial situations in our own communities.
- 3. Work out a post-war peace program.
- 4. Promote maximum development of the democracy of our own country.
- 5. Cooperate with other groups who are sincerely working for World Peace on a Christian basis.
- 6. Assistance and support of conscientious objectors.

E. For Christian Construction and Reconstruction

- 1. Discover what the National Student Christian movements are doing cooperatively for Christian reconstruction and relate the local program to their work.
- 2. Secure the commitment of students to Christian construction and reconstruction projects in terms of:
 - a. Volunteer service on or near campus during the college year.
 - b. Volunteer service in summer projects.
 - c. Volunteer service for one or two years after college.
 - d. Christian construction and reconstruction as a life-time vocation.
- 3. Determine possible projects in such areas as the following: Work with unemployed, the underprivileged, racial, religious and political minorities; Americanization projects; adult education; religious education in unchurched communities; training in special skills and crafts; housing projects; recreational leadership; agricultural aid; reforestation, flood and erosion control; work with migrants, share croppers, labor unions; recreational, social, intellectual and spiritual activities for men in the armed forces.
- 4. Provide training for students going into these projects.
- 5. Cooperate with other agencies: The American Friends' Service Committee, the Fellowship of Reconciliation, and denominational agencies.

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6. Direct this total activity toward similar activities in other countries especially following the war; encourage individual students to do Christian reconstruction abroad whenever and wherever conditions permit.

F. In Ecumenical Relationships

Educate for and cooperate in the programs of all ecumenical agencies. Start by cooperating in student religious councils on the local campuses and reach out to cooperative community activities of Christian organizations, the United Christian Youth Movement and, where opportunity affords, with State Councils of Churches or of Religious Education, the Federal Council of Churches, and such world ecumenical bodies as the World Council of Churches (in process of formation), the International Missionary Council, and the World Alliance for International Friendship through the Churches.

EDWIN ESPY, *Leader*

DEAN WALTERS, *Chairman*

CAROLYN ANSPACH, *Secretary*

THE SEMINAR FOR ADULT LEADERS

How church leaders of students can develop the Christian community on the campus was the central subject of consideration.

With the thought that, as some one has said, "Before we can go on the Father's errands, we must first go to the Father's arms," we discussed the problem of our own spiritual discipline and development. Among suggestions presented were these: practicing the presence of God, regular and daily Bible reading, regular and repeated prayer and quiet meditation, worship services, and special services. It was conceived that it is highly desirable to have regular periods and places, for if there is no regular time there is generally no time. Spiritual discipline will be comprehensive, severe, continuous and consistent.

Christian fellowship, we believe, should be enlarged both socially and spiritually. J. Lynn Rohrbaugh gave a fresh and stimulating presentation of the problem of the use of leisure time. One-eighth of the national income—an enormous sum—is spent

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on commercial recreation where the principle and often sole guide is profit. For these there are practically no moral codes or standards. Add to this the subconscious education of lurid yet arresting advertising. Mr. Rohrbaugh thinks that the problem of leisure time should be attacked positively through education, the training of recreational leaders, the inculcating of Christian standards of judgment. He suggested that in colleges and universities large social groups be divided into small and congenial groups formed on common interests, such as hiking, photography, reading and study, music, folk dancing; and that intelligent attempts be made to get at the real motives behind the harmful use of leisure.

With regard to the extension of the Christian fellowship spiritually, we listened with great interest to a statement by A. J. Elliott on his visit to the campuses of America. He revealed to us his profound conviction at two points. Students are again ready and eager for Bible study. After a lack of such interest for years, Bible study classes are actually springing up everywhere. Students have an increasing interest in a living faith in God as revealed in Christ which prepares the way for real student evangelism. This is evidenced by the books which they are buying and by personal responses. Groups interested in the organization of such Bible study classes may wish to get in touch with "Dad" Elliott at 19 S. La Salle Street, Chicago, Illinois.

In considering relations with other campus groups, we learned that an extensive research project at Yale Divinity School showed that the federated type of inter-denomination cooperative organization, in which each unit retains its uniqueness, surpasses other types in effectiveness. The study shows that cooperative efforts in campus religious work are multiplying rapidly. . . . Cooperative work between Protestants, Catholics, and Jews is greatly needed but difficult. The most successful enterprises reported were: two types of symposiums, one in which a speaker from each group presents his religious position, and the other in which the speakers present their respective points of view on common topics; and supporting refugee student relief. . . . Other neglected but desirable areas for cooperation are study and action in race relations, economic service, civil liberties, international relations and academic freedom.

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The world-wide program was presented to us by Luther Tucker, who gave the missionary, the ecumenical and the international aspects of the World's Student Christian Federation. Numerous cases were presented of the various manners in which students are participating in the raising of the World's Student Service Fund, such as giving up meals, wearing a rose in place of corsages at dances, giving money intended for Christmas or other gifts.

In conclusion, we suggest to the church workers with students in America :

1. That church workers with students, both lay and clergy, be consistently and continuously active in such spiritual discipline as will result in increased power with man for God.
2. That church leaders in university centers cooperatively train young people in recreational leadership.
3. That pastors develop Bible study groups for alert leaders who can in turn lead Bible study groups of their own.
4. That inter-church councils of students be developed on all campuses and where possible inter-faith councils be formed.
5. That pastors in all student centers cooperate with the World's Student Christian Federation as a means towards world fellowship, and that students be given an opportunity to contribute to the World's Student Service Fund.
6. That we encourage the National Commission on University Work to continue its biennial Inter-Church Student Conference, and in addition to consider the advisability of regional conferences similarly arranged and conducted.

GOULD WICKEY, *Leader*

HELEN TURNBULL, *Secretary*

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Section III. Denominational Symposium and Reports from Denominational Groups

A. *Symposium: What Each Denominational Heritage Contributes to the Meaning and Power of the Christian Community.*

1. BAPTIST

The English Puritans, when they landed on the Plymouth Rock in 1620 and founded the first colony in New England, did not come to this country to establish religious liberty; they came to establish their own faith and to exclude all others from their colonies.

Nevertheless even in those earliest colonial days there was a small group who in spite of the most extreme precaution dared to preach religious liberty, liberty of conscience, liberty of worship, and declared the civil magistrates had no right to coerce the consciences of men nor inflict civil penalties upon men for their forms of religious faith and worship.

Outstanding in this group was Roger Williams who was banished from the colony of Massachusetts and forced to flee to the wilderness and to the savages who befriended him. He founded what later became the city of Providence of Rhode Island. There he became a Baptist and founded the first Baptist Church in America. Not long after Rhode Island College (later Brown University) was founded by Baptists, the first college in America to admit all students without religious tests.

The Baptist principles guarded so tenaciously in those early colonial days have remained essentially unchanged ever since:

1. Implicit obedience of each individual to the plain teachings of the Word of God as his sole spiritual guide. There can be no creed binding all Baptists together, and no man has authority to make one.
2. Religious liberty or freedom in matters of religion is an inherent right of the human soul, everyone has the unrestrained right of approach to God.
3. The independence of churches in their local affairs. There is no one Baptist Church, but there are Baptist Churches.

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4. The true basis of church membership must be found in personal Christian experience. A church is a body of regenerated people who have been baptized on profession of personal faith in Christ, and have associated themselves in the fellowship of the Gospel. Hence the Baptist tradition against infant baptism, which led to the name, in derision at first, "Anabaptists."
5. Entire separation of Church and State. The nation and all who live under the banner and laws of the nation must have the assurance that conscience, worship and religious organizations shall never be dominated by government or become the instruments of politicians.

The fathers of our nation such as Washington, Jefferson, Madison, and Henry testified to the outstanding influence of the early Baptists in the writing of the Constitution in the adoption of the Bill of Rights as part of the Constitution.

A recent historian has said that Roger Williams was not only one of the founders of the Baptist denomination in our country, but also "one of the three founders of our American Way of Life."

A distinguished public spirited Hebrew of Chattanooga, Tenn., a few years ago paid this tribute to the contribution of Baptists and to Roger Williams in particular:

"There is something so peculiarly American in the Baptist church that it appeals with special force to the patriot. The church typifies liberty in its purest sense, liberty of soul, liberty of thought, liberty of action, liberty of conscience, the total separation of Church and State, the absolute independence of each separate church organization. . . . In the formation of our constitution it was the Baptist church that stood inflexibly for full religious freedom, never receding from that position until victory was won.

"It was a Baptist pioneer who, in the dawn of our nation's history, first lighted the torch of religious liberty. He held it aloft, proclaiming that civil magistrates had no right to coerce the conscience of men; that ritualism and formalism of a State church were obnoxious to soul and liberty, that man's responsibility in religious matters was to God alone."

When Chief Justice Charles Evans Hughes, a distinguished Baptist leader, said, "When I lose the right to be different I lose

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the right to be free," he was speaking no doubt out of his Baptist heritage and was also expressing the truest American spirit of today.

More recently a Baptist leader, again reflecting his heritage, said, "Our sacred obligation as Christians is to support another when he seeks to follow fearlessly and conscientiously the dictates of his conscience no matter how different that stand may be from our own, and regardless of the price we must pay in so doing."

Nearly all the principles for which Baptists have contended are now the common property of Christendom. The once despised teaching of a few Baptists has become a commonplace thought of our country. And Baptists have also contributed their share to the world's advancement by their interest in missions, in education, in Sunday Schools, and in general philanthropic movements, from the earliest pioneering days in each of these fields to the present time.

FRANCES P. GREENOUGH.

2. CONGREGATIONAL AND CHRISTIAN, AND DISCIPLES OF CHRIST

A seminar on The Growing World Church conducted this past year by Dr. Douglas Horton, Minister of the General Council of the Congregational-Christian Churches, set down three basic contributions which we have made and hope to be able to continue to make in the World Christian fellowship. They are summed up by the three words: Freedom, Faith, Fellowship.

The freedom from overhead hierarchy and from creedal restrictions has resulted in attracting a great many free spirits. This morning at the breakfast table, for instance, we took a poll of the Congregational-Christian representatives present. Six of the eight present had come from other denominations. Our American Board reports that during the past fifteen years over fifty per cent of the missionaries commissioned and sent abroad have come from other denominations. I give these as modern examples of the freedom of thought which has great advantages.

We need to go back to our beginning to realize the sacrificial temper of the early Pilgrims who struggled that they might have freedom of conscience and the right to worship God directly

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without any priestly class and in their own way. There was involved in this struggle for freedom a sure feeling that God would give leadership. John Robinson, in the oft-quoted phrase, assured those who were starting for America that new light would break forth from the Holy Scriptures. There is no doubt, of course, that this freedom has its side of difficulty and weakness; but at its best there is something tremendously challenging and encouraging to men when they feel that if they lift their hearts to God He does respond.

This freedom from overhead organization led to democratic planning within the group. The democracy of the early church in New England quite naturally spread into the political organization of the day. The New England town meeting was a natural outgrowth of pure democracy in the church. Later on when the national organization was brought into being it was an enlarged and delegated democracy.

Another corollary of this whole developing program of free worship was the need for an educated leadership. The charter written at the founding of Harvard University states this clearly. From the beginning those of our faith and order felt that education was a basic part of the Scripture imperative, "Let there be light." It was for this reason that beginning in New England and continuing across the country such colleges as Oberlin, Grinnell, and Pomona were founded. This has been true, also, in the missionary field where education has always been one of the important parts of our Gospel message.

Perhaps not in the beginning but certainly in later years, fellowship with other groups has been one of our real contributions to the ongoing church. The plan of union with the Presbyterian denomination was entered into and carried on as the pioneering spread westward across Ohio and Indiana. Our foreign mission board was organized on an interdenominational basis.

We have given so much time to interdenominational enterprises that many times our ministers feel that one of our great weaknesses is our over-emphasis upon community enterprises. It drains off leadership from the local church until it is difficult to keep that organization in a healthy growing condition.

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We feel that our present need is to hold strongly to our freedom while deepening our faith and continuing our fellowship.

PAUL R. REYNOLDS.

3. EPISCOPAL

I shall limit myself to three distinctive aspects of the life of the Episcopal Church which will quickly strike those who count not themselves as members.

1. *Comprehensiveness of Catholicity.*

Many have described the Episcopal Church as one of the contradictions, inconsistencies, and perhaps even chaos. To its members the capacity of the Episcopal Church to maintain many opposites within its life is spoken of sometimes as "glorious comprehensiveness." Others call it catholicity.

It is true that we are both catholic and protestant: Catholic and primitive in ministry, creeds, sacraments, and Bible; Protestant and reformed in protesting against perversions in Christianity and unscriptural additions. We have a real function perhaps in being a living example of the ideal of Christian unity which embraces the most diverse traditions. We may merit the description, "The bridge church."

Other elements normally regarded as incompatible may be found side by side in the Episcopal Church; the emphasis, for example, on the importance of the material or physical *and* the spiritual. The Episcopal Church is properly called both conservative *and* liberal; as having both authority *and* freedom; as possessing both unity *and* diversity, uniformity *and* variety.

All this makes us difficult to understand; in fact, as stated in a recent magazine article, incredible. Nevertheless that catholic temper or spirit or way stands as something distinctive.

2. *Theory and Practice of Worship.*

Probably the thing which first impresses the person unfamiliar with the Episcopal Church is its services; particularly the ritual, ceremonial, "set prayers and other forms." What is really more important is not what is first seen but the whole rationale or the implications of our services.

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a. The emphasis on objectivity in worship. The conviction that worship is not something which happens to us or is done to us, but the offering of ourselves to God.

b. The belief that worship is of necessity a corporate thing—that we can approach God only with our brethren and never alone. Even when we seem alone it is as a member of a group that we draw near to God.

c. Because man is a physical as well as a spiritual being, physical means of worship over and above “words” are legitimately a part of worship.

d. The central place of the Lord’s supper in Christian worship. The altar as the focus of our life in the Body of Christ, the Church. This does not ignore the pulpit as the symbol of the constant need for setting forth the Word and for interpreting the action at the altar.

3. *The Church.*

A friend who is not a member of the Episcopal Church once said, “Episcopalians are the only people who use with any frequency the word ‘churchly.’” There are certain emphases in connection with our convictions about the Church which are distinctive.

a. The Church of Christ is supernatural in origin and character. Accordingly it is of necessity supra-national and supra-temporal. The political implications of this are worth exploring.

b. The Church is an organism and not an organization.

c. The historical continuity of the Church has profound significance.

d. The Church is comprehensive (catholic) in its membership in that it is not merely the “community of the saved” but for sinner and saint alike.”

e. The Church is a “super-natural fellowship” in that we do not think of its membership as restricted to those living at this moment. There is a sense of communion with all “the faithful” who have gone before us so that we say in our chief service of worship, “Therefore with angels and archangels and all the company of heaven we laud and magnify thy glorious name.”

ALDEN DREW KELLEY.

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4. LUTHERAN

A. What Lutheranism is *Not*

1. It is not the name of a man. Luther objected strenuously to his name being attached to his teaching. "I beg not to have my name mentioned, and to call people, not Lutheran, but Christian. The teaching is not mine, nor have I been crucified for any one. . . . In common with the congregation of Christ's people, I hold the one common doctrine of Christ."

2. It is not the name of a church organization. The essence of Lutheranism may be and is found in the most simple congregational and the most elaborate episcopal organization. Church organization and polity are not conceived to be matters of revelation and requirement.

3. It is not a form of worship. Among Lutherans are found the most simple and the most elaborate forms of worship.

4. It is not a form of piety. There are Lutherans who dance, drink, smoke, and play baseball on Sunday. And there are Lutherans who condemn such conduct as being harmful, dangerous, and eventually, even if not immediately, sinful.

5. It is not merely a revolt and a reaction against certain errors and practices. If it were only a revolt against false practices Lutheranism would be something negative. Lutheranism is positive and progressive.

6. It is not a part of Protestantism with national, personal, and psychological differences from other forms or parts of Protestantism. This would make Lutheranism sectarian when really it is universal.

7. It is not a set of confessions or creeds, once and for all time given by saints to saints for all saints hereafter. It is true we have the Augsburg Confession, Luther's catechism, and other statements in the formula of Concord. The Lutheran Church does not dispute nor deny the right to express her faith in a new confession.

B. What Lutheranism *Is*

In Luther's struggle for a sense of peace with God he experienced the unshakeable conviction that man is adjusted to the divine requirement alone by his personal trust in Jesus Christ

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as his Saviour. This is the soul of Lutheranism. Lutheranism is a faith.

But more: Lutheranism is a confession of this faith. As the soul of Lutheranism is faith, so the body of Lutheranism is the confession of that faith. We consider it the highest privilege and the most sacred duty to confess our faith. So Lutheranism becomes a personal faith expressed in a living active confession that God's love comes to man through Jesus Christ in His life, death, and resurrection, and that our peace is obtained through our faith in Jesus Christ as our Saviour.

C. What Lutheranism Contributes

1. It relates the central truth of Christianity to all the rest of Christian truth and to the whole of Christian conduct.

2. It stresses the universal priesthood of all believers and thereby develops an intimate, personal fellowship with God through faith in Jesus Christ. This fellowship operates as a tremendous dynamic in personal living and in social relationships. Thus the whole life of man is vitalized with the religious principle. Every calling is a sacred calling, and every man can serve God where he is.

3. It developed congregational singing. The Lutheran hymns of the 17th century are said to be unrivaled in history.

4. It presents a universal or ecumenical appeal. Luther's need and experience were not national. In his search after a merciful God and the assurance of forgiveness of sin, he rose above all circumstances of time and place. Luther's way of salvation which begins with God and comes from God is not limited to race or century; it is the ecumenical way.

5. Its view of the Word of God took the Bible out of localism and gave it a universal setting. Man cannot by human investigations point out God. God has revealed himself through supernatural action and special witnesses. This revelation is in the Bible. The Scriptures are the record of God's revelation of Himself in Christ and therefore are our sole and supreme authority in matters of religion and enable us to experience Christ in our lives.

6. It contributes to the Christian community the largest number of individuals of any Protestant group. In fact, it was esti-

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mated some years ago that the adherents to the Lutheran heritage equal the number of all other Protestant bodies combined.

So Lutheranism, at a time when the essence of Christianity was neglected, brought and has kept to the forefront the essential truth of Christianity and has related that truth to the whole of Christian teaching and the whole of Christian conduct and action.

GOULD WICKEY.

5. METHODIST

I present the following as the consensus of our opinion on what we believe the Methodist heritage contributes to the Christian community.

1. *The Reality of a Christian Experience.*

As is well known, Methodism takes its start from the life of John Wesley. In a very real sense Wesley felt that his Christian experience began when, at a certain hour on May 24, 1738, in a meeting held at Aldersgate, in London, he felt his "heart strangely warmed." The validity and soundness of the fact that men become "new creatures in Christ" has ever been a characteristic of Methodism.

2. *The Spirit of Evangelism, or the Sharing of the Christian Experience.*

As soon as Wesley had his heart warming experience, he began to share it. He could not keep it within himself. Wesley began at once to preach and to teach. This desire to share was responsible for the spread of Methodism in the eighteenth century and to a large extent it accounts for much of the participation of Methodists in the every day affairs of men.

3. *Method-ism.*

If ever there was a Method-ist, it was John Wesley. He was thoroughly methodical in everything he did. This accounts for the name which we bear and it accounts for the methodical manner in which Methodists attempt to do things. This is at once our strength and our weakness. The "connectionalism" which Methodism has developed in its institutional life is both a bane and a blessing. We trust that our contribution to ecumenical unity in this respect is a blessing.

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4. *John Wesley.*

While it is true that John Wesley started Methodism, we Methodists would like to say that one of our contributions to the meaning and power of the Christian community is Wesley himself. This dynamic little man travelled 250,000 miles in his lifetime. He preached 42,400 sermons, wrote numerous volumes and made entries in his Journal, itself a literary masterpiece, each day for over fifty years. Lecky, the English historian, is responsible for the statement that, because of what he did, Wesley saved England from the equivalent of a French revolution.

5. *The Missionary Enterprise.*

Methodism cannot claim to be unique in its contribution to the Missionary enterprise. All denominations have contributed. However, ever since Wesley boldly proclaimed, "The world is my Parish," Methodism has been strong in missionary zeal.

6. *Education.*

Methodism was born in a university. From that beginning down to the present, our educational contribution to the life of Christendom, like that of other denominations here represented, has been tremendous.

7. *The Democratic Spirit.*

We believe that the Methodist way of doing things has made a contribution to democracy in this and other countries. While we must admit that Wesley was somewhat aristocratic and autocratic, we believe that the practices of Methodists have been helpful to democracy. For instance, Wesley's "class-meetings" and the New England town meetings were much alike in the place and importance of the individual as he made his contribution to the group. Furthermore, the Methodist circuit rider peculiarly fitted into the process of the expansion of the West. In the contribution to democracy, we do not want to claim to be unique, however, for we are well aware of the contributions of our sister denominations.

We believe it is worth while to note that some of us believe that the clearest expression of the democratic spirit in Methodism

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today is in the Methodist Student Movement, where students initiate, plan, and execute their own program.

8. *Christian Social Action.*

Within the past twenty-five years, Methodism has made two contributions to Christendom. One is in the field of Christian social action. Methodists have discovered that it is not enough to save the souls of individual men. We must save the soul of an unredeemed society as well. We believe it worthwhile to call attention to men like Dr. Harry F. Ward, Bishop Francis J. McConnell, and others who have led the way in Methodism's emphasis in Christian social action.

9. *United Methodism.*

The three major bodies of the Methodist Church in the United States, after having been separated for almost a century, have now organically united in what is known as the Methodist Church. We believe that this has been a second major contribution to the meaning and power of the Christian community.

HIEL D. BOLLINGER.

6. PRESBYTERIAN

I speak not for a particular denomination but for the 117 Churches throughout the world, with eleven million members, which constitute the "Pan-Presbyterian Alliance," or more accurately, "The Alliance of the Reformed Churches holding the Presbyterian System." Of the denominations represented at this conference this includes the Evangelical and Reformed, Northern Presbyterian, Southern Presbyterian, and United Presbyterian. These churches constitute the largest Protestant body in the world having a common system of doctrine and a common system of church government. We believe that both have their roots in the Bible, but their effective appearance in history stems from John Calvin in Geneva, Switzerland, in the first half of the sixteenth century.

Presbyterianism holds with all other Protestant churches the essential points of the Reformation: justification by faith, the right of private judgment, the supreme authority of the Bible, the priesthood of all believers, and the sanctification of common life. Its special emphasis has been upon the sovereignty of God

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over individual and social life as the controlling idea in its system of doctrine. The basic theological standards of all these churches in English-speaking countries are the Westminster Confession of Faith and the Larger and Shorter Catechism formulated by the Westminster Assembly in London 1643-49.

Presbyterianism also means a representative form of church government by elders elected by the people. Its form is that of a republic as contrasted with a pure democracy, an aristocracy, or a monarchy.

This system of faith and order has produced two historically significant results: the establishment of popular education in free schools, and the beginnings of civil liberty and democratic government in the modern world.

The third major characteristic of Presbyterianism is its catholicity. The Westminster Confession of Faith declares that our "holy fellowship and communion is to be extended unto all those who in every place call upon the name of the Lord Jesus." In 1918 the General Assembly of the largest Presbyterian Church in North America declared its "profound conviction that the time has come for organic church union of the evangelical churches in America," and invited "the national bodies of the evangelical communions of America to meet with our representatives for the purpose of formulating a plan of organic union."

J. MAXWELL ADAMS.

B. Reports from Denominational Groups.

1. THE NORTHERN BAPTIST STUDENT GROUP

Values of the Second Inter-Church Student Conference

A. To us as individuals

We greatly appreciate the opportunity of attending the Second Inter-Church Student Conference, and with this privilege has come a definite call to responsibility in the student Christian work on our campuses, and throughout the world.

The Conference has helped us to evaluate better the issues facing Christianity today.

It has helped us to evaluate the local student programs objectively.

The Conference has given further insight into the realiza-

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tion of what the Kingdom of God on earth means, and the significance and cost to us as Christian students in helping to build this Kingdom.

B. To Local Baptist Student Groups

We suggest that our local groups consider, digest, and adopt as far as applicable the various commission reports, and especially their main points of emphasis.

We have seen the value of conferences of this type in clarifying the issues which we as Christian students face.

The pressure of social issues demands that we as Baptist students work with other denominations to advance God's Kingdom. Therefore we recommend the fullest extent of interdenominational cooperation which is the true ecumenical spirit.

We Recommend to the National Commission on University Work

That a more dramatic presentation of our religious heritages be given to enable us better to understand and also better to respect each other. Our religious heritages as expressed seemed to be inadequately presented and thus were not enriching to our faith.

That the commission reports be mimeographed at the Conference so that the delegates can take them home for immediate action.

That an adequate statement be made preceding the commission reports to the effect that these reports were the findings of the groups and were not officially confirmed or adopted.

That a larger number of students be permitted to attend for the value such conference experiences are to our student work.

That the attendance of graduate students be limited, the Conference to be primarily one of undergraduates.

That the platform addresses and other important statements of leaders be included in the published report.

Furthermore, we suggest that national conferences of this type be continued, and also that there be regional conferences of this sort.

2. THE CONGREGATIONAL AND CHRISTIAN STUDENT GROUP

The Pilgrim Fellowship delegates wish to express their appre-

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ciation for the opportunity of sharing with the students of other denominations in the study of common problems and in planning for united action on these problems. As individuals we appreciated the deepening of friendships within our own group and the participation with all the delegates, representing so many denominational, campus and interest groups.

Relating the program of the Conference to our own student program, we feel that the development of a consciousness of what is possible for all Christian students to do together has been most helpful, and that with this attitude toward cooperation re-emphasized among us, we will be able to take more initiative in working effectively with other groups. Many of the suggestions and ideas gleaned from the symposium, Dr. Mackay's Bible study periods, the commissions, and from conference fellowship, we hope to use to enrich our own Student Pilgrim Fellowship program. And we are making definite plans for interdenominational cooperation and action.

We will be able to translate much of our enthusiasm and many of the suggestions into action on our own campuses, thinking and working in terms of a more effective religious program for all the students and building towards a World Christian Community.

Our evaluation of the 1940 Inter-Church Student Conference would be incomplete without these recommendations:

1. In planning for similar conferences, that both student commission leaders and commission members have more opportunity for preparation of material and ideas. This would involve earlier publicity, a flexible outline of what each commission should accomplish, and notification of the commission chairmen previous to the conference.
2. To provide more definite motivation for this sort of conference, that there be:
 - a. More student participation in the planning of the conference program.
 - b. More information before the conference as to the purposes, the auspices under which it is being held, the reports of previous conferences, and the program.
 - c. More student participation in the actual conference program in worship, recreation, and discussion.

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3. We feel that the delegates, as a student group, should be made to realize their relationship with and their responsibility to other groups of Christian young people whether or not they be students. Our recommendation, then, is that the United Christian Youth Movement be recognized as an agency through which such an attitude might be developed and cooperation made possible.

In recognition of the value of this Conference, and in consecration to the building of a World Christian Community, we pledge our fullest cooperation with further efforts of the Council of Church Boards of Education through its National Commission on University Work.

3. THE DISCIPLES OF CHRIST STUDENT GROUP

We recommend for the Disciples of Christ student work program:

1. That the *Student Work Bulletin* be issued more frequently, though it will mean less content in each issue.
2. That we consider the possibility of a Disciple Student Magazine.
3. That we promote and support summer student peace camps, and similar summer projects.
4. That we make plans for supporting individual students who desire to give a year of sacrificial service, without salary, in some phase of Christian reconstruction.
5. That the inspiration and plans of this Conference be spread to other Disciple student groups by the scheduling of appointments of the Disciples delegates at this Conference to nearby campuses for making reports,—the national office to take the initiative.

4. THE EPISCOPAL STUDENT GROUP

I. Value of Conference to the Individual.

1. Christian fellowship and goodwill.
 - a. The reality of living in a genuine Christian Community.
 - b. A new concept of the Christian technique of dealing with conflicting situations (example, pacifism and

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non-pacifism). Putting as much effort into trying to understand the other person's viewpoint as in getting him to understand ours.

2. The appreciation of and higher respect for the work going on in other denominations.
3. The appreciation of other geographical backgrounds and of the unity of the United States despite its size.
4. As an aid to campus Christian leadership. The sharing of specific student experiences which can be used on other campuses.
5. Challenge to us as students of the world rather than of one denomination on one campus.
6. A clarification of some of our own personal convictions.
7. Feeling that the Holy Spirit was really guiding the Conference.

II. Evaluation in Terms of Campus Groups and Situation.

1. A concept of the possibility of an all-inclusive student movement.
 - a. On our local campus.
 - b. Within our own denomination.
 - c. Between denominations—Y. W. and Y. M. C. A.
 - d. Between nations—World's Student Christian Federation.
2. The wish for a national effort in the Episcopal Church to interpret W.S.C.F. to local groups.
3. The resolve that more of an attempt be made to challenge outsiders to understand Christianity and participate in Christian activity.

III. Suggestions to Fellow Episcopal Students.

1. Interfaith and interchurch councils to be formed on local campuses where there are none. A definite plan made to study other faiths and other denominations.
2. Study by the local Canterbury groups of our own Episcopal Church; also Bible study groups, perhaps on Amsterdam Conference material. Worship, study, service as basic program for our church student groups.
3. Planned retreats throughout the year for prayer and study—what we believe and why.

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4. The adoption of "A Rule of Life" or some minimum daily schedule of the personal Christian life.
5. Student corporate communions.
6. Attempt to lead in the development of a sound and intelligent recreational program on the campus and in the Church.
7. All delegates should be given the chance to report this Conference to their local campuses and to other nearby campuses and churches. A letter from our National Secretary to college pastors suggesting this would be helpful.

IV. Suggestions to National Commission on University Work.

1. Appreciation that students are given a large hand in the planning of the Conference, but request that they be given more of a chance, particularly in the symposium when the different denominational viewpoints are presented. Here also there should be more time for questions and discussion. There was a strong feeling that the denominational representatives only scratched the surface, that they did not present their differences nor share their richest experiences. One suggestion given was that each church present its own service of worship with no compromise and no deletions. Denominational differences should be frankly presented as one way of enriching all denominations. Real study and cooperation rather than pretense.
2. Many want the Conference to be a full week. Not enough time.
3. The Conference should be fully planned in advance, leader, and students chosen. Information and program sent to delegates. Efforts should be made to get students from the sophomore and junior classes.
4. Although the hospitality of North Central College is greatly appreciated, succeeding conferences should be held in other sections of the country so as to distribute geographically the influence of the Conference. That regional Inter-Church Conferences be planned all over the United States.

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5. That a committee of clergy and laity (if such a committee does not exist) men and women, leaders and students be set up to study the whole program in American colleges and universities, to coordinate what is already being done, to prevent overlapping, to plan conferences, to determine relationships between churches and campus religious groups.

5. THE EVANGELICAL STUDENT GROUP

1. We are happy that the Inter-Church Student Conference again decided to come to North Central College. We profited much and we have enjoyed serving you. We are not authorized to speak for the Church, but as a delegation we would like to invite you back to such a conference.

2. We wish to express our gratitude to Dr. J. A. Heck, the executive secretary of the Board of Christian Education of the Evangelical Church, and to the Board as a whole for having made it possible to have a delegation at this the Second Inter-Church Conference. We have received inspiration and stimulation from the meetings and contacts with other students and the national leaders. We have received many suggestions that we will find most useful. We hope that another conference will find the Board so gracious as to provide again an Evangelical delegation.

3. Having considered the discussion on Commission Six we would like to express this opinion: That in the colleges and seminaries of the Evangelical Church, as far as our knowledge goes, we see no necessity for a general Inter-Church youth movement becoming nation wide. We believe the size of our colleges and seminaries and the composition of our youth group, (regardless of what may be the situation elsewhere,) is such that the United Christian Youth Movement is not serving us now, and as far as we can see, could not serve us as well as the Christian Associations have.

4. Relative to student representation on the planning committee for another Conference similar to this, we are of the opinion that the Board of Christian Education of the Evangelical Church should be asked to appoint such a representative, preferably a member of the delegation to the Second Inter-Church Student Conference.

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6. THE EVANGELICAL AND REFORMED STUDENT GROUP

We wish to express our appreciation to the National Commission on University Work for the conduct of the Second Inter-Church Student Conference. From the Conference, we have a wider realization of the close relationship of denominations as well as sectional and international groups.

We also feel that in light of the effectiveness of this Conference, we should do all we can to promote student participation in the ecumenical movement. Our denomination should put more emphasis on student work in the youth program by employing a special secretary, if possible, and working more closely with interdenominational student organizations. Therefore, we believe that our denomination should be better represented at Inter-Church Student Conferences, with some adult leader in charge.

We believe that future conferences could better satisfy the unique student needs in facing problems of social action by still more specific treatment of successful, reproducible program and resource agencies. Campus youth organizations must be assisted in determining matters of policy, but the Conference should serve best as a clearing house for an exchange of experiences regarding techniques in meeting Christian and social responsibilities.

We feel that the peace question was not faced squarely and failed to give practical suggestions for treatment of local situations, such as protection of conscientious objectors. Other phases of social action failed to get far enough from the campus to be as valuable as possible.

The delegation feels that much can be accomplished by having competent leaders. Therefore the training of such persons of responsible position must be planned. In so far as possible it should be the aim of our denomination to plan to develop our leaders through experience at conferences, work on local campus churches, as well as in other student organizations. We feel that it would be desirable to have a student conference in our denomination, at which students would do the planning and execution. Since the value of such a meeting cannot be overestimated, it would be wise to make a conscious effort to attempt it. We also feel that it might be wise to try to get local groups to carry out

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programs of leadership training with specific recommendations for the local campus.

Bible study is valuable, and could be used to a benefit in our daily life.

7. THE LUTHERAN STUDENT GROUP

I. Value of Conference to the Individual

1. The conference has given us better working knowledge of our faith.
2. We have found it necessary to know more about our faith—especially in contact with other denominations.
3. A conference of this type gives us more knowledge of the faith and work of other denominations. This is vital and necessary for Cooperative Christian Social Action.
4. We are aware of a need for more definite and direct action in our Christian faith.
5. The conference is outstanding for Dr. Mackay's worship and Bible Study periods.
6. There was not as much difference of opinion as would be expected in a conference of this type.

II. Value of the Conference to the Group

1. It strengthened the bond of Christian fellowship among us and gave us an opportunity to widen our fellowship with students of other denominations.
2. It gave us a new sense of our responsibility to deepen and widen the Christian community on our respective campuses.
3. We gained insight into the spirit of cooperation and solidarity existing between denominational groups in extending Christian community.
4. We gained a clearer, more significant conception of ecumenism and of the responsibility of the Lutheran Church, in our commitment to Christ, to enlarge, to deepen, and to enrich the Christian community in the world.
5. We gained an understanding of the techniques by

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which we may promote this fellowship in our local campus groups and in a larger world fellowship among students.

6. We find increasing desire for spiritual fellowship with other groups.

III. Values of the Conference to be Shared

A. With Christian Student Groups on Campus

1. We have received a supply of resource material—reference books and plans presented by other groups.
2. Discussion groups have given us techniques and methods of coordinating religious groups on our campus.
3. We have acquired a knowledge of the techniques of this conference and suggest the advisability of local conferences based upon the Interchurch Student Conference.

B. With Lutheran Student Group on Campus

1. We have gained better understanding of the student work of our Board of Education, of the secretaries, and of the student pastors in promoting our spiritual welfare and of our responsibility to cooperate more fully with them.
2. We have learned many methods and techniques for building a Christian Community both denominationally and cooperatively which can be used effectively on our own campuses.
3. We have become aware of new approaches to Christian problems.
4. We feel a sense of unity both in spirit and doctrine in our delegation, which has strengthened our faith and which will aid us to promote our respective Lutheran student groups.
5. We have recognized in the conference an opportunity for witnessing to our faith which we can carry back to our local campus work.

C. With Lutheran Student Association of America

1. A better understanding and appreciation of our

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Lutheran place in building the Christian Community, which should be emphasized in LSAA work.

2. A new sense of our responsibility as members of the LSAA to widen our service in building the Student Christian Community.
3. Our affiliation with the World's Student Christian Federation as a means of our promoting Christian fellowship among students throughout the world.
4. A conference for Lutheran students, based on the pattern of the Interchurch Student Conference.

IV. Suggestions for Future Conference

1. We urge that the emphasis on the presentation of denominational heritage be strengthened.
2. We recommend that in such a presentation, doctrine as well as organization and social contribution of the particular denominational groups, be included.
3. We suggest that denominational representatives meet together beforehand and decide on methods of approach and prepare formal addresses.

V. Recommendations to the Board of Education

1. That steps be taken to acquaint Lutheran students more fully with the work of the Board and its relation to student work.
2. That the Board supply material to student leaders on campuses similar to that sent out in preparation for the Interchurch Student Conference.
3. That the Board furnish information about other Christian Youth Organizations and the relation of the LSAA to these organizations.
4. That a survey be made to determine what the student interests are on the local campuses and that this be communicated to the Board, the Board then to furnish suggestive bibliography or material to be used in the program of the Lutheran Student Associations.
5. That the Board stress the building of student libraries for religious work.
6. That the Board provide references or material about

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the historical development of the Lutheran Church—its doctrine and organization.

7. That local student groups give constructive suggestions to the Board on the material sent out.
8. That the Board appoint to the general committee one delegate to meet with the National Commission on University Work to discuss the question of closer relationship with the United Christian Youth Movement.

8. THE METHODIST STUDENT GROUP

The recognition of Christian personal expression of the individual is of tremendous importance in the Christian religion.

In our country and in the world at the present time, the rights of the individual are being minimized. We believe that the student movement can make a special contribution at this point. It is a fundamental part of the democratic procedure and a strong element in the Christian religion, to recognize at all times, the rights, contributions, and participation of the individual in the groups.

It has been helpful to us in the history of the Methodist Student Movement to realize that the student group is a part of the church, but that it has its own program and organization. The students in the church and other agencies of the church work cooperatively together. This creative procedure has helped to keep our work student-centered, democratic, and Christian; and we believe that this is a special contribution any student movement can make in our time.

We are deeply concerned that the church shall continue to catch up into its life, the interests and activities of its college students. We feel that in many ways the college days of a student are the most important and significant time in his church work. If students participate actively in church work while in college, they provide leadership for the general youth work and will be trained to serve in the lay work of the church general. Students have highly specialized needs and interests, and these needs and interests must be met. This means that they require special training, more specific in details and more complete than

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can be secured in the general youth organization. Therefore, we insist that religious work for college students be specially organized and administered in a fashion calculated to encourage democratic student participation and expression, and to meet the special religious needs. The justification for this program is in the superior leadership it trains for post-college days, and in the high quality leadership which it provides for the general youth work of the church.

In view of the valuable work being done on campuses in co-operation between Jews, Catholics and Protestants, and in view of the possibilities of ecumenical extension through the unification of student religious activity, we recommend

1. That wherever possible, some organization pattern similar to now existing campus Inter-Faith Councils be set up.

2. That cooperation and use of the resources of the National Conference of Christians and Jews be sought. Address, College Division, Herbert L. Seamans, Chairman, 30 Fourth Avenue, New York City.

3. That the possibilities of an Inter-Faith Student Conference as an extension of this Conference be investigated and pursued. We wish also to point out the increasing cooperative activity of the various faiths in the larger areas of religious education—*i.e.*, Religious Education Association.

We feel that this Conference has been valuable in developing interdenominational understanding and cooperation. Through such cooperation there can be presented a united Christian stand which is essential if we, as Christians, are to exercise any influence in world affairs. There are certain values that each denomination can contribute through its heritage and experience, and there are certain values that can be gained only by working together. The personal contacts with outstanding student leaders from all sections of the country have been especially valuable in the development of a broader Christian outlook.

We recommend in planning the next Inter-church Student Conference:

1. That there be more student participation in worship services, grace at table, and in planning for the Conference, choosing the topics and the leaders.

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2. That more time be given to commissions, if necessary extending the conference to a week's time, but that the periods of free time should not be shortened.

3. That there be regular recreation periods each evening.

4. That special care be taken to include among the representatives, students and leaders of other faiths, nationalities and races.

5. That those planning future Conferences, continue to bring in only the most highly qualified adult leaders.

6. That a student steering committee be created immediately upon the opening of the Conference, to act as a guiding and directing body throughout the sessions.

7. That in preparation for future Conferences, the representatives be provided beforehand with full information as to the objectives of the Conference, the topics to be discussed by the commissions, and with materials for study of these subjects.

8. That the report of the findings and suggested courses of action of the Conference be made available to a larger number of local student organizations.

THE PRESBYTERIAN U. S. A. STUDENT GROUP

I. Benefits which We as Individuals Received from the Conference:

1. A realization of the true meaning of the Christian Community.
2. A broadened view of the national and world scope of the Christian student movement.
3. A realization that whole realms of vital thought and action have been overlooked in our local campus programs.
4. An increased respect and tolerance for other people's opinions.
5. An increased realization of our Christian responsibilities, resulting in a reshaping of our sense of values in regard to all our campus activities.
6. A real sense of fellowship with students and leaders who attended the conference.

II. Benefits Our Campuses Will Receive from the Conference: The reports of commissions and ideas gleaned from con-

CHRISTIAN EDUCATION

versations with other students will provide a basis for

1. Doing better the things we are now doing.
2. Discovering the points at which our programs are lacking.

III. Significance of the Conference in Future Presbyterian Program :

1. Advocate Presbyterian student groups joining the World's Student Christian Federation.
2. Advocate Presbyterian student groups contributing to the World Student Service Fund.
3. A firm conviction that Presbyterian student groups can be most effective in building the Christian Community by cooperation with other groups on our campuses and in our regions, rather than by effecting a national organization.

IV. Recommendations to the National Commission on University Work :

1. Hold regional Little Naperville Conferences each year, and a national conference at Naperville, Illinois, once in four years. The same denominational secretaries and outstanding persons within the region would constitute the leadership for the regional conferences.
2. Extend the length of the next national conference to five days.
3. Hold student discussions in small groups following each main Bible study period. Submit questions arising out of the student discussions to the Bible study leader. At the beginning of the next Bible Study period, the leader would direct his attention to answering and clarifying them before taking up the study of a new passage of Scripture.
4. Each commission should choose its best qualified student to read its report in the plenary session.
5. Select a song leader in advance of the conference to plan and lead all the group singing.

SECOND INTER-CHURCH STUDENT CONFERENCE

Section IV. Resolutions, Registration, and Information

RESOLUTIONS

The students participating in this Second Inter-Church Student Conference wish to thank the leaders and speakers who have given us inspiration and insight necessary for building the Christian Community on the Campus.

We are indebted to Dr. Georgia Harkness for her keynote address on the Christian Community.

We have received a deeper insight and appreciation of the Bible as a living reality from Dr. John A. Mackay's dynamic presentation and interpretation in our Bible Study.

We are also indebted to Dr. Theodore O. Wedel, Luther Tucker, Edwin Espy, and others whose unique contribution has been that of providing the link between this Conference and the World Christian Community.

We appreciate the kind hospitality of North Central College and the Evangelical Seminary as expressed by President and Mrs. E. E. Rall, Dr. and Mrs. Domm, and the staff.

To the University Commission we express our deep appreciation for arranging this Conference so that we as students could participate in a wider Christian Fellowship.

Committee:

BARBARA HEIBERG
HOWARD HUNTZICKER
HENRY RUST

Upon the recommendation of Commission VI, it was voted,

That one student representing each church-related group here represented be appointed or elected—such students to form a continuation committee for this Conference to work with and under the National Commission on University Work in studying further possibilities of inter-church student cooperation.

CHRISTIAN EDUCATION

AN ANALYSIS OF THE REGISTRATION

I. BY CHURCH MEMBERSHIP

| | <i>Adults</i> | | | <i>Students</i> | | | <i>Grand Total</i> | | |
|------------------------------|---------------|---|----|-----------------|----|----|--------------------|----|-----|
| | M | W | T | M | W | T | M | W | T |
| Baptist | 2 | 1 | 3 | 5 | 6 | 11 | 7 | 7 | 14 |
| Congregational & Christian | 1 | | 1 | 4 | 2 | 6 | 5 | 2 | 7 |
| Disciples of Christ | 3 | | 3 | 6 | 4 | 10 | 9 | 4 | 13 |
| Episcopal | 1 | 1 | 2 | 4 | 5 | 9 | 5 | 6 | 11 |
| Evangelical | 1 | | 1 | 1 | 1 | 2 | 2 | 1 | 3 |
| Evangelical & Reformed | | | | 2 | | 2 | 2 | | 2 |
| Lutheran | 2 | 1 | 3 | 10 | 2 | 12 | 12 | 3 | 15 |
| Methodist | 2 | | 2 | 7 | 5 | 12 | 9 | 5 | 14 |
| Presbyterian | 3 | | 3 | 11 | 5 | 16 | 14 | 5 | 19 |
| | 15 | 3 | 18 | 50 | 30 | 80 | 65 | 33 | 98 |
| Fraternal— | | | | | | | | | |
| Y.M.C.A. | 2 | | 2 | | | | 2 | | 2 |
| Student Volunteer | 1 | | 1 | | 1 | 1 | 1 | 1 | 2 |
| U.C.Y.M. | 1 | | 1 | | | | 1 | | 1 |
| Speakers-Leaders | 5 | 1 | 6 | | | | 5 | 1 | 6 |
| Visitors | 1 | 1 | 2 | | | | 1 | 1 | 2 |
| | 10 | 2 | 12 | | 1 | 1 | 10 | 3 | 13 |
| Grand Totals | 25 | 5 | 30 | 50 | 31 | 81 | 75 | 36 | 111 |

II. BY INSTITUTIONS

Alabama 1, Alfred 1, Arkansas 1, Arkansas State Teachers College (Henderson) 1, Chicago 3, Columbia 1, Florida 1, Harvard 1, Idaho 1, Illinois 4, Indiana 1, Iowa 1, Iowa State College 2, Iowa State Teachers College 1, Kansas State College 2, Kansas State College (Fort Hays) 1, Louisiana 1, Miami 1, Michigan 2, Michigan State College 2, Michigan State Teachers College (Ypsilanti) 1, Minnesota 2, Mississippi State College for Women 1, Missouri 1, Montana 1, Nebraska 3, Women's College of University of North Carolina 1, Northwestern 1, Oklahoma 1, Oregon State College 1, Peabody Teachers College 1, Pennsylvania 2, Purdue 1, Southern Methodist University 1, Southern Illinois Normal University 1, Washington 1, West Virginia 1, Wisconsin 4, Wyoming 1.

Atlantic Christian 2, Augustana 1, Biblical Seminary 1, Bucknell 1, Baptist Missionary Training School 1, De Pauw 1, Drake 1, Elmhurst 1, Emory 1, Franklin 1, Gettysburg 1, Grinnell 3,
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SECOND INTER-CHURCH STUDENT CONFERENCE

Hillsdale 1, Kalamazoo 1, Mills 1, Mount Holyoke 1, Muhlenberg 1, North Central 1, Radcliffe 1, William Woods 1, Wittenberg 1.
Total institutions, 60

III. BY STATES

Alabama 1, Arkansas 2, California 1, Florida 1, Georgia 1, Idaho 1, Illinois 15, Indiana 4, Iowa 8, Kansas 3, Louisiana 1, Massachusetts 2, Michigan 6, Minnesota 2, Mississippi 1, Missouri 2, Montana 1, Nebraska 3, New York 3, North Carolina 3, Ohio 2, Oklahoma 1, Oregon 1, Pennsylvania 5, Tennessee 1, Texas 1, Washington 1, West Virginia 1, Wisconsin 4, Wyoming 1.

Total states, 30

IV. BY COMPARISON WITH FIRST INTER-CHURCH STUDENT CONFERENCE

| | 1938 | 1940 |
|---------------------|------|------|
| Students | 80 | 81 |
| Adults | 40 | 30 |
| Denominations | 11 | 9 |
| Institutions | 55 | 60 |
| States | 25 | 30 |

DELEGATES

1. STUDENTS

| | | |
|--------------------|------------------------------|-----------------------------------------------|
| Anspach, Caroline | United Lutheran | Wittenberg College |
| Babb, Charles | Disciples | University of Oklahoma |
| Baker, W. S. | Presbyterian USA | University of Illinois |
| Beattie, J. Gerald | Disciples | University of Nebraska |
| Beck, Mary Alice | Congregational and Christian | Grinnell College |
| Belcher, Robert | Disciples | Purdue University |
| Boatman, Louise | Protestant Episcopal | Woman's College, University of North Carolina |
| Braun, Theodore | Evangelical and Reformed | Elmhurst College |
| Bryant, Carolyn S. | Presbyterian USA | University of Washington |
| Cherry, Mildred | Methodist | Oregon State College |
| Clark, William | Protestant Episcopal | University of Michigan |
| Clewell, Lloyd | United Lutheran | University of Chicago |
| Cole, Ruth | Northern Baptist | University of Minnesota |
| Coles, Elizabeth | Protestant Episcopal | Northwestern University |
| Cook, Emma Jean | Disciples | University of Arkansas |
| Corry, William | Protestant Episcopal | University of Florida |
| Davidson, Meredith | Methodist | Teachers College, Henderson, Arkansas |
| Deats, Paul | Methodist | Southern Methodist University |
| Deems, Ruth | Protestant Episcopal | Mills College |
| Downey, William B. | United Lutheran | Biblical Seminary in New York |

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| | | |
|---------------------|---------------------------------|------------------------------------------------|
| Downing, Kenneth | Presbyterian USA | University of Idaho |
| Drummond, R. H. | United Lutheran | University of Wisconsin |
| Esser, LaVerne | United Lutheran | University of Illinois |
| Firth, Richard | Presbyterian USA | University of Pennsylvania |
| Fox, William K. | Disciples | University of Chicago |
| Fuller, Alma Deane | Presbyterian USA | Kansas State College |
| Fuss, Anita Belle | Disciples | William Woods College |
| Garriss, Margaret | Disciples | Atlantic Christian College |
| Ginther, Frances | Student Volunteer | North Central College |
| Hagan, Ed | Disciples | Drake University |
| Hall, Charles | Methodist | State College, Fort Hays, Kansas |
| Hayes, Malcolm | Congregational and Christian | University of Nebraska |
| Heiberg, Barbara | Northern Baptist | University of Chicago |
| Hoesch, Armin C. | Evangelical | North Central College |
| Huntzicker, Howard | Presbyterian USA | University of Minnesota |
| Hurt, Annie Ruth | Methodist | Mississippi State College for Women |
| Imes, Ralph | Northern Baptist | University of Indiana |
| Janssen, M. R. | Evangelical and Reformed | University of Illinois |
| Lewis, William | Protestant Episcopal | University of Wisconsin |
| Manning, Douglas | Interdenominational | Alfred University |
| Maurer, Beryl | United Lutheran | University of West Virginia |
| McAdams, Nancy | Methodist | University of Alabama |
| McCarney, Howard J. | United Lutheran | Gettysburg College |
| McFarland, William | United Lutheran | University of Pennsylvania |
| McKinsey, Wendell | Presbyterian USA | University of Missouri |
| McLeod, Betty | Northern Baptist | Kansas State College |
| Miser, Mary | Presbyterian USA | Peabody College |
| Moburg, Howard | Presbyterian USA | Iowa State College |
| Nelson, John | Lutheran | Augustana College |
| Newmyer, Jane Irwin | Presbyterian USA | Radcliffe College |
| Noyce, Donald | Congregational and Christian | Grinnell College |
| Parrott, Velma | Evangelical | North Central College |
| Pechie, Louise | Northern Baptist | Baptist Missionary Training School |
| Powers, Mary | Protestant Episcopal | University of Louisiana |
| Pugh, Enid | Presbyterian USA | Columbia University |
| Rains, Wilma | Methodist | Southern Normal University, Illinois |
| Rechard, Ottis | Presbyterian USA | University of Wyoming |
| Rodgers, Jr., Paul | Presbyterian USA | Harvard University |
| Rust, Henry | Congregational and Christian | Grinnell College |
| Sanks, Robert | Methodist | DePauw University |
| Schrader, Glen | Presbyterian USA | Miami University |
| Shiverick, Mary | Protestant Episcopal | Mount Holyoke College |
| Spencer, Jr., W. G. | Northern Baptist | Franklin College |
| Stuermer, Esther | Northern Baptist | University of Nebraska |
| Taylor, Barton | Protestant Episcopal | University of Illinois |
| Turner, Marie | Northern Baptist | State Teachers College, Ypsilanti, Michigan |
| Underwood, Lloyd B. | Presbyterian USA | Michigan State College |
| Van Dyke, Henry | Northern Baptist | Michigan State College |
| Waite, Alvis | Methodist | Emory University |

SECOND INTER-CHURCH STUDENT CONFERENCE

| | | |
|---------------------|------------------------------|-----------------------------|
| Walters, Dean G. | Methodist | Iowa State College |
| Ward, Mary E. | Disciples | Atlantic Christian College |
| Warriner, C. K. | Northern Baptist | Hillsdale College |
| Weinaug, Charles F. | United Lutheran | University of Michigan |
| White, Maurice E. | Methodist | University of Wisconsin |
| Whitesitt, Eldon | Methodist | Montana State University |
| Wicks, Virginia | Congregational and Christian | University of Wisconsin |
| Wisser, Edwin E. | United Lutheran | Muhlenberg College |
| Wold, Paul | United Lutheran | State University of Iowa |
| Yoeman, Harold | Presbyterian USA | Iowa State Teachers College |
| Yoder, Walter | Congregational and Christian | Kalamazoo College |
| Zeller, John T. | Northern Baptist | Bucknell University |

2. ADULTS

| | |
|-----------------------------|--------------------------------------------------------------------------------------------------------------------------------------|
| Adams, John Maxwell | Director of University Work of the Presbyterian Church, USA |
| Aigner, George H. | Pastor for Lutheran Students in Chicago |
| Alden, Paul E. | Pastor for Baptist Students at the University of Illinois |
| Baty, Harvey F. | Interdenominational Student Pastor at the Montana State University |
| Blenker, E. J. | Pastor for Lutheran Students at the University of Wisconsin |
| Bollinger, H. D. | Secretary of Department of Student Work of the Board of Education of the Methodist Church |
| Dickson, Murray S. | Director of Student Activities of Wesley Foundation of the University of Texas |
| Domm, E. E. | Professor of Bible and Religious Education, North Central College |
| Elliott, A. J. | Member of the Board of Christian Education, Presbyterian Church, USA |
| Espy, R. H. Edwin | Executive Secretary of the Student Volunteer Movement |
| Fisher, Stephen E. and Mrs. | Pastor for Disciples Students at the University of Illinois |
| Gould, Ivan | Director of Young People's Work of the International Council of Religious Education |
| Greenough, Frances P. | Secretary of the Department of Student Work of the Board of Education of the Northern Baptist Convention |
| Harkness, Georgia | Professor of Applied Theology, Garrett Biblical Institute |
| Hutchins, William J. | Secretary of the Danforth Foundation |
| Kelley, Alden Drew | Secretary of the College Work Division of the National Council of the Protestant Episcopal Church |
| Mackay, John A. | President of the Theological Seminary, Princeton, New Jersey |
| Malone, J. W. | Director of the McKinley Foundation, University of Illinois |
| Markley, Mary E. | Chairman of the National Commission on University Work; Secretary of the Board of Education of the United Lutheran Church in America |
| Pangborn, Cyrus | Director of Student Union and Christian Association at Colgate University |

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| | |
|-----------------------|-------------------------------------------------------------------------------------------------------|
| Pickerill, H. L. | Pastor for Disciples Students at the University of Michigan |
| Reynolds, Paul R. | Western Secretary of the Division of Christian Education of the Congregational and Christian Churches |
| Rohrbaugh, J. Lynn | Director of Cooperative Recreation Service, Delaware, Ohio |
| Shotts, Claude C. | Secretary of Northwestern University YMCA |
| Taylor, George Oliver | Secretary of Young People's and Student Work of the Disciples of Christ |
| Tucker, Luther | Secretary of the World's Student Christian Federation |
| Turnbull, Helen B. | Field Secretary of College Work in the Province of New England of the Protestant Episcopal Church |
| Wedel, Theodore O. | Canon, Washington Cathedral |
| Wickey, Gould | General Secretary of the Council of Church Boards of Education |

EXPLANATION OF NOMENCLATURE

The Council of Church Boards of Education. This is made up of twenty-two boards of Christian education of as many churches. It has various departments of work, one of which is—

The National Commission on University Work. This is a commission of secretaries who are charged with the responsibility of working among the students of their respective churches. The following churches have some type of national work among their students and are represented on the Commission:

| | |
|------------------------------|--------------------|
| Baptist—Northern Convention | Lutheran—Norwegian |
| Baptist—Southern Convention | Lutheran—United |
| Congregational and Christian | Methodist |
| Disciples of Christ | Presbyterian, USA |
| Evangelical and Reformed | Presbyterian, US |
| Protestant Episcopal | |

The World's Student Christian Federation. This is a federation of national Christian student movements, each distinctive in character but each retaining full autonomy. Through organized movements and correspondence the Federation unites in fellowship about three hundred thousand students in more than forty countries. In the United States there is a provisional council of WSCF. This is made up of representatives from the National Commission on University Work, the Student Volunteer Movement, the National Intercollegiate Council, and the Lutheran Student Association of America.

SECOND INTER-CHURCH STUDENT CONFERENCE

The National Intercollegiate Christian Council. This is made up of the national student council of the YWCA and the National Council of the Student Division of the YMCA. The NICC includes student, staff and faculty representatives of nine regions in the United States.

The Student Volunteer Movement. The present emphasis of this missionary movement dating back more than fifty years in the student world is: education in the world mission of Christianity and the recruiting and educating of Christian students for service abroad. The Movement works through a general committee on which are representatives of the National Commission on University Work, the Foreign Missions Conference of North America, and the NICC.

The International Council of Religious Education. This is made up of the agencies which are concerned with religious groups in the various churches. The work among youth groups is known as—

The United Christian Youth Movement of North America. This includes about forty Christian youth groups of the United States and Canada. The National Commission on University Work is represented on the committee which is interested in student youth.

The Federal Council of Churches of Christ in America. This is a national council on which more than twenty-five churches have official representation. During several recent years, the Federal Council has sponsored The University Christian Mission on more than forty campuses. For this project there was a national committee made up in part of representatives from the National Commission on University Work, the YMCA, the YWCA, and the SVM.

For further information, write to:

Council of Church Boards of Education, 744 Jackson Place,
N.W., Washington, D. C.

National Commission on University Work, 744 Jackson Place,
N.W., Washington, D. C.

World's Student Christian Federation, 156 Fifth Avenue, New
York City.

National Intercollegiate Christian Council, 347 Madison Avenue,
or 600 Lexington Ave., New York City.

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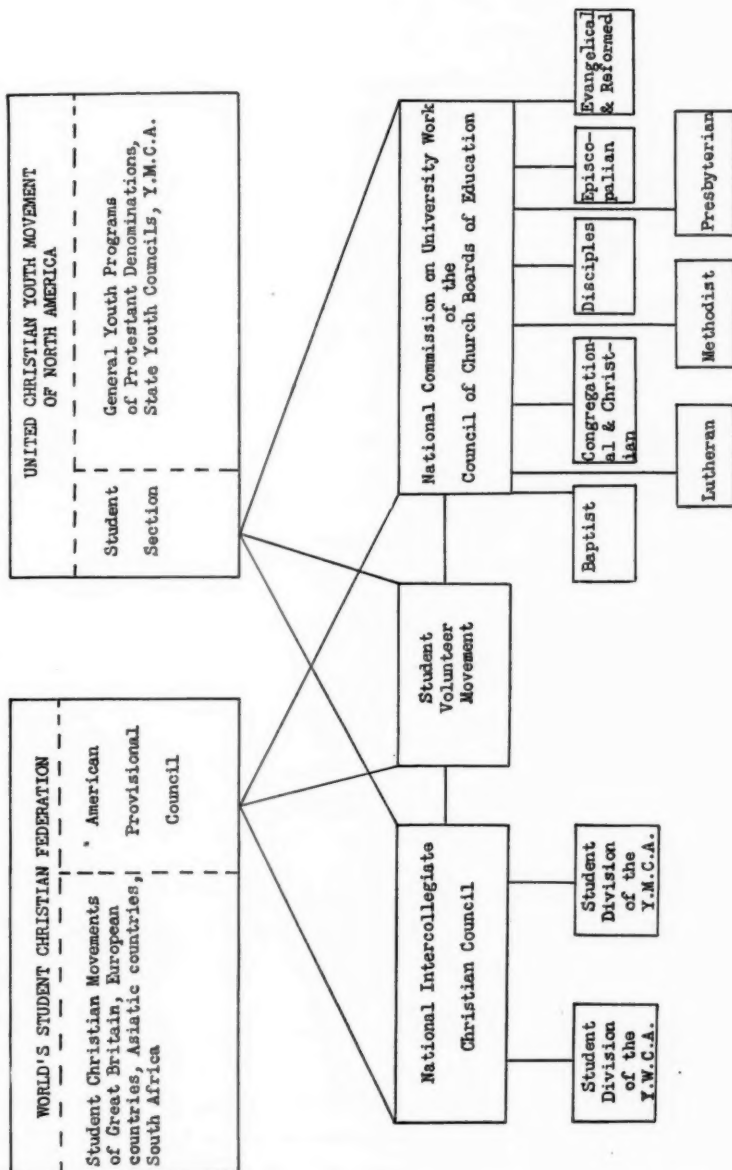
Student Volunteer Movement, 156 Fifth Avenue, New York City.
International Council of Religious Education, 203 N. Wabash
Ave., Chicago, Ill.

United Christian Youth Movement of North America, 203 N.
Wabash Ave., Chicago, Ill.

The Federal Council of the Churches of Christ in America, 297
Fourth Ave., New York City.

SECOND INTER-CHURCH STUDENT CONFERENCE

AN EXHIBIT OF THE RELATIONSHIP BETWEEN CERTAIN STUDENT ORGANIZATIONS.
(This exhibit is, of necessity, only a rough approximation. Not all the relationships are as clean cut as the diagrams would indicate.)



Additions to the Office Library

The American Colleges and the Social Order. Robert Lincoln Kelley. The Macmillan Co., New York. 1940. 380 pp. \$2.50.

Selecting problems of the American college and discussing them with historical perspective, Dr. Kelly has made a distinct contribution to the literature on American higher education. With experience as a college president, a surveyor of colleges, and an executive director of the Association of American Colleges, the author is in a position to understand and to appreciate the problems and the trends of the American college. Here's a book valuable for reading and reference. It might form the basis for a university course in American higher education.

The Bible. Walter R. Bowie. Association Press, New York. 1940. 68 pp. 50¢.

Reality and Religion. Henry P. Van Deusen. Association Press. New York. 1940. 50¢.

Two more Hazen Foundation Books on Religion. This series is a most remarkable project in the publication of religious literature. More than 100,000 of the series have been published. The set of 12 can be obtained for \$5. All persons desiring to read the latest on this vital subject should own this series.

Matching Youth and Jobs. Howard M. Bell. American Council on Education, Washington, D. C. 1940. 277 pp. \$2.00.

Another valuable book by the author of "Youth Tell Their Story." This study of occupational adjustment is based on extensive research in cooperation with the Employment Service Division of the Social Security Board and presents what an occupational adjustment program is and how it may function through agencies present in most communities, especially school systems.

Negro Youth at the Crossways. E. Franklin Frazier. American Council on Education, Washington, D. C. 1940. 301 pp. \$2.25.

This study represents part of one of the major projects of the American Youth Commission. It is a study of Negro youth of the borderline states. Dr. Frazier's study will clarify the status of Negro youth in the areas investigated and will define the dimensions and implications of their problems.

SECOND INTER-CHURCH STUDENT CONFERENCE

The Pivotal Problems of Education. William F. Cunningham. The Macmillan Co., New York. 1940. 538 pp. \$3.00.

Philosophy, Education and Certainty. Robert L. Cooke. Zondervan Publishing House, Grand Rapids, Mich. 1940. 401 pp. \$2.75.

It is interesting that two books dealing with the philosophy of education from the Catholic and Protestant points of view should appear about the same time. At least it indicates that Christian teachers are determined not to allow non-Christian writers to dominate educational writing and discussion.

Fully conversant with the shift in educational discussion in recent years, Father Cunningham has written a book for which teachers of education in many colleges have been waiting. It is a comprehensive, systematic discussion of the vital problems of education by a Christian philosopher who teaches education. The lists of suggested readings, diagrams, figures and tables are worth the price of the book. This is a distinct contribution to the literature on the philosophy of education.

Professor Cooke has written a book with the definite purpose that it might be used as a college text. In seventeen chapters the author surveys, analyzes and criticizes the whole field of educational philosophy. The thesis of the book is that rationalistic education is not adequate for the solution of human problems and that Christianity offers all which secular education lacks. All educators are challenged to put Christianity to the test. The questions and problems, the recommended readings and the suggested supplementary readings make the book quite adaptable as a college text.

Here are two books which teachers of courses in education in the church-related colleges of America and all Christian teachers of education in other colleges and universities should obtain for their own libraries and use in their classes.

The Bible Speaks to Our Generation. Frank Glenn Lankard. Oxford University Press, New York. 1941. 201 pp. \$2.00.

In keeping with the revived interest in the study of the Bible, Dr. Lankard shows that the Bible, if given a chance, will provide answers to the problems raised in such a day as this.

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An Exegetical Grammar of the Greek New Testament. Wm. Douglas Chamberlain. The Macmillan Co., New York. 1941. 233 pp. \$4.00.

A convenient handbook for the seminary student and teacher based upon twelve years classroom experience.

Living Where Jesus Lived. Emma Jewell Ross. The Macmillan Co., New York. 1941. 111 pp. \$1.50.

A vivid story of a journey through the Holy Land. Helpful to young people and their leaders.

Introduction to Youth. Erdman Harris. The Macmillan Co., New York. 1940. 221 pp. \$1.75.

Leaders of youth in home, school and church will find this book most helpful in understanding and guiding youth.

Science, Philosophy and Religion: A Symposium. Conference on Science, Philosophy and Religion in Their Relation to the Democratic Way of Life, Inc., N. Y. 1941. 443 pp. \$1.50.

Papers prepared for the meeting of the Conference on Science, Philosophy and Religion held at the Jewish Theological Seminary of America, New York City, September 9-11, 1940.

A Functional Program of Teacher Education. The Curriculum Committee of the School of Education, Syracuse University. American Council of Education, Washington. 1941. 259 pp. \$1.25.

A picture of how a group have functioned together in developing an effective program of teacher education.

One's Own Bible Work, and Finding and Filing Bible Facts. J. Frank Eddins. Chapman & Grimes, Boston.

Companion books of interest to teachers of the Bible seeking to make students acquainted with the contents and application of the principles.